

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. IX.—NEW SERIES, No. 210.]

LONDON: WEDNESDAY, NOVEMBER 21, 1849.

[PRICE 6d.]

THE BRITISH CHURCHES IN RELATION TO THE BRITISH PEOPLE.

UNDER the above title, descriptive of their general design, a COURSE of LECTURES is being delivered at the Theatre of the CITY OF LONDON LITERARY INSTITUTION, Aldersgate-street, by EDWARD MIALI.

The Sixth Lecture of the series will be delivered to-morrow (THURSDAY) Evening. Subject: The Trade Spirit.

The following are the general topics of the remaining Lectures, and the order in which they will be discussed:—

Tuesday, Nov. 27.—External Hindrances to the Success of the Churches.

Thursday, Nov. 29.—Remedial Suggestions and Concluding Remarks.

Each Lecture will commence at Seven p.m.

TICKETS FOR THE REMAINDER OF THE COURSE For a lady and gentleman, 3s. 6d.; for one person, 2s. 0d.; single tickets 1s. each—may be obtained of Messrs. C. GILPIN, 5, Bishopsgate-street; C. E. MUDIE, 28, Upper King-street; C. H. ELY, High-street, Islington; J. A. THOMAS, High-street, Kingsland; J. BROWN, 23, Hereford-place, Commercial-road; at the Nonconformist Office; and at the Institution on any of the above evenings.

NATIONAL FREEHOLD LAND SOCIETY.

A PUBLIC MEETING to promote the objects of this Association will be held at the LONDON TAVERN, Bishopsgate-street, on MONDAY EVENING next, the 26th instant. The Chair will be taken by SAMUEL MORLEY, Esq., at SEVEN o'clock precisely. The Meeting will be addressed by RICHARD COBDEN, Esq., M.P., CHARLES GILPIN, Esq., and other Members of the Society.

By Order of the Board,
THOMAS BEGGS, Secretary.
Offices: 11, Poultry, Nov. 20, 1849.

CONGREGATIONAL BOARD OF EDUCATION.

THE NEXT SESSION of the NORMAL SCHOOLS of the CONGREGATIONAL BOARD OF EDUCATION commences on the 1st of JANUARY, 1850.

The Term of Training is not less than Twelve Months.

Young Men between the ages of Eighteen and Thirty years, of decided piety, desirous of devoting themselves to the work of Education, in schools connected with the Board, and wishing to become candidates for admission, may apply by letter, addressed to the Secretary, who will give every necessary information.

The Board will have a few Male and Female Teachers ready for Schools after Christmas. From such School Committees who may be in want of Teachers, an early application to the Board is desirable.

WILLIAM RUTT, Secretary pro tem.
10, Liverpool-street, Finsbury, November, 1849.

ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL.

Instituted 1758. Incorporated 1848.

NOTICE IS HEREBY GIVEN, that the GENERAL COURT of GOVERNORS to be holden at the LONDON TAVERN, on WEDNESDAY, the 28th instant, WILL BE MADE SPECIAL, for the purpose of receiving a Report from the Board of the General Committee, recommending an EXTRAORDINARY ELECTION of TWENTY CHILDREN in February next, in ADDITION to the usual number to be received at the April and November Elections in 1850, and for allowing Petitions to be received within one month of the day of election.

By order of the Board,
JOSEPH SOUL, Secretary.

19, Gresham-street, London, Nov. 14, 1849.

The Committee feel that there is a remarkable call upon the Governors of this Charity for special thanksgiving at the present time; for during the whole period when disease was fatally doing its work around, every child and inmate of the establishment at Haverstock-hill was happily preserved from any of the symptoms, or cholera, as they were also in 1848, when influenza so extensively prevailed, and that since the children were removed from the old premises in the City-road, now more than two years—not one death has occurred, and very little sickness, among the 200 children who form the Orphan Family. On this account, as well as of deep sympathy with the bereaved poor, the Committee have been led to see what may be done by this Charity in mitigation of this national calamity, and they have come to the conclusion announced in the summons for the General Court. They feel their duty is plain, but they look to the earnest support of the Governors and the public to sustain them in the increased expenditure arising out of this extra Election.

Subscriptions and Donations will be thankfully received by T. M. COOMBS, Esq., the Treasurer; at the London Joint-Stock Bank, Princes-street; by Messrs. Nisbet and Co., Berners-street; and by the Secretary. Post-office Orders should be made payable to Mr. Joseph Soul, and drawn upon the General Post Office, St. Martin's-le-Grand.

* Persons requiring a copy of the Rules, with a List of Governors, may have them sent upon their forwarding four stamps, being the amount of postage. Forms of application may be obtained at the Office daily, between ten and four. All votes are carried forward; and double proxies may be had for Donations.

TO PARENTS and GUARDIANS.—Wanted, by a Printer, Bookseller, and Stationer, in one of the healthiest districts of London, a Youth of Intelligence and respectability, as in-door APPRENTICE. He will be treated as one of the Family, and have a good opportunity of acquiring a thorough knowledge of the business. A Premium required. Apply to Mr. H. K. Lewis, 15, Gower-street North, London.

THE PYE SMITH TESTIMONIAL.

AT a MEETING held at the CONGREGATIONAL LIBRARY, on WEDNESDAY, November 14, 1849, for the purpose of paying a public Tribute of Respect to the Rev. JOHN PYE SMITH, D.D., F.R.S., &c. &c.,

SAMUEL MORLEY, Esq., in the Chair;

The following Resolutions were unanimously adopted:—

Moved by Dr. Lefschild; seconded by W. A. Hankey, Esq.; supported by Rev. J. N. Goulty, Brighton:—

That this Meeting desires to offer humble thanks to the Father of Spirits for all the great and godly men with whom he has enriched the world, and for their various contributions towards its material and spiritual cultivation and happiness.

That, while this Meeting devoutly acknowledges the goodness of God in calling and qualifying men in every age for the work of the Christian Church, and expresses special gratitude for those worthies whose names adorn the history of British Non-conformity, as Goodwin, Baxter, Owen, Howe, Henry, Watts, and Doddridge,—it would record its highest respect and truest affection for one of the living successors of these illustrious men, JOHN PYE SMITH,—a man eminent for his personal virtues and professional excellences, for his accurate and extensive scholarship, for his careful researches in the various departments of history and science, for his vast stores of sacred knowledge.—Biblical, Theological, and Ecclesiastical; and for his "Testimony" to the Person and Priesthood of the Son of God.

Moved by Dr. William Smith; seconded by Josiah Conder, Esq.; supported by Rev. John Yockney and Rev. John Hayden:—

That this Meeting wishes to embody in a permanent memorial its gratitude to God for Dr. J. Pye Smith's life and labours during half a century in connexion with Homerton College, and for the influence which his character and writings have exerted on the Ministry, the Church, and the World: and that for this purpose this Meeting proposes to raise by public subscription a sum of money to be laid out on interest for Dr. Smith's benefit during his lifetime, which sum, on his death, shall be appropriated to found Divinity Scholarships, bearing his name, in the new College, St. John's Wood, London.

Moved by the Rev. George Clayton; seconded by the Rev. Algernon Wells; and supported by Messrs. S. S. England, T. W. Davids, and A. Good:—

That the following Gentlemen be appointed a Committee (with power to add to their number) for accomplishing this great design:—

TREASURER.

WILLIAM ALERS HANKEY, Esq., Fenchurch-street.

Rev. R. ALLIOTT, LL.D. Rev. A. WELLS.
Rev. G. CLAYTON. EDWARD BAINES, Esq.
Rev. T. CRAIG. T. M. COOMBS, Esq.
Rev. A. GOOD. JOSIAH CONDER, Esq.
Rev. R. HALLEY, D.D. N. GRIFFIN, Esq.
Rev. J. HARRIS, D.D. J. R. MILLS, Esq.
Rev. E. HENDERSON, D.D. J. MOGINIE, Esq.
Rev. CALEB MORRIS. SAMUEL MORLEY, Esq.
Rev. T. RAFFLES, D.D. LL.D. WM. SMITH, Esq., LL.D.
Rev. R. VAUGHAN, D.D. JOSHUA WILSON, Esq.
Rev. F. WATTS.

SECRETARIES.

Rev. JOHN YOCKNEY, 9, Highbury-terrace.
Rev. J. C. HARRISON, 24, Queen's-road, Camden-town.
HENRY RUTT, Esq., Upper Clapton.

Those who are desirous to contribute to this Testimonial, are requested to communicate with one of the Secretaries, or to send their donations to the Treasurer. It has been arranged that all subscriptions should be paid by the 1st of June, 1850; but it is hoped that all persons who intend to subscribe will apprise the Secretaries of their intention with as little delay as possible.

The following sums were promised at the meeting:—

William Alers Hankey, Esq.	£100 0 0
James Carter, Esq.	100 0 0
John Morley, Esq.	100 0 0
Samuel Morley, Esq.	100 0 0
Henry Rutt, Esq.	100 0 0
Edward Edwards, Esq.	50 0 0
Miss Morley	50 0 0
Josiah Wilson, Esq.	50 0 0
Rev. George Clayton	25 0 0
Rev. John Hayden	25 0 0
John Moginie, Esq.	25 0 0
Rev. John Yockney	25 0 0
W. B. Bourn, Esq.	21 0 0
Rev. T. W. Davids	20 0 0
Rev. J. C. Harrison	20 0 0
William Smith, Esq., LL.D.	20 0 0
Rev. S. S. England	10 0 0
Rev. A. Good	10 0 0
Rev. J. N. Goulty	10 0 0
Nathaniel Griffin, Esq.	10 0 0
Rev. Dr. Harris	10 0 0
F. N. Johnstone, Esq.	10 0 0
Rev. Dr. Lefschild	10 0 0
Rev. Caleb Morris	5 0 0
Mr. George Parker	5 0 0
Rev. T. Thomas	5 0 0
S. G. Underhill, Esq.	5 0 0
S. Thorowgood, Esq.	5 0 0
Miss Bourn	2 0 0
Miss M. Bourn	2 0 0
Miss A. Bourn	2 0 0

SION CHAPEL, WHITECHAPEL.

ON SUNDAY NEXT, Nov. 25, 1849 (being the Fifty-ninth Anniversary of the Opening of the above Place of Worship), TWO SERMONS will be preached by the Rev. BENJAMIN PARSONS, of Ebley.

Subject for the Morning:—"The Detection of the Mannings." Text.—"Be sure your sins will find you out."

Subject for the Evening:—"The Execution of Criminals, without a direct sanction from Heaven, Unjust, Inhuman, and Anti-Christian." Text.—"Thou shalt not kill."

Service to commence in the Morning at half-past Ten, and in the Evening at six o'clock.

CAMPINE, OIL, AND CANDLE LAMPS.

PURCHASERS of Lamps should immediately inspect G. and J. DEANE'S extensive and most various STOCK of these articles, just received, and of the most tasteful and recherche designs. They are all delivered at the lowest wholesale prices, and each article is warranted. Deane's carts are delivering oil, candles, night lights, camphine, &c., in all parts of the metropolis and suburban districts daily. Orders executed periodically. Letter orders completed at once.

DEANE'S CHAIN-SPRING CANDLE-LAMP, while it is the cheapest, is also the most called for improvement yet introduced. This invention avoids all chances of breaking the spring, which may be taken out and replaced without the least difficulty. No other lamp can be so easily cleaned, and the chain-spring may be fitted to any candle-lamp at a trifling cost.

DOMESTIC GAS FITTINGS.—The cleanliness, cheapness, brilliancy, and safety of this mode of lighting private residences are leading to its general adoption. GEORGE and JOHN DEANE'S stock of LAMPS, Chandeliers, Brackets, &c., is very large, and exhibits the most elegant and modern designs. G. and J. Deane fit up single apartments or houses on true scientific principles, and in the most artistic style; and as everything is got up in their own workshops, G. and J. Deane can engage for the strictest punctuality and the lowest possible charges. N.B. Plans and estimates prepared.—George and John Deane, gas fitters, opening to the Monument, 46, King William-street, London-bridge.

PHONETIC SHORT-HAND.

REMOVAL OF THE PHONOGRAPHIC INSTITUTION. MESSRS. PITMAN and REED beg to announce that the Phonographic Institution is removed from 123, Strand, to 316, HOLBORN (near Chancery-lane), where CLASSES for Instruction in Phonetic Short-hand are constantly in the course of formation.

TERMS FOR THE COURSE OF INSTRUCTION. Including nine lessons on Phonography and Verbatim Reporting, in which a perfect knowledge of the Art is imparted.

Private Tuition, One Individual	£1 1 0
Private Parties of Three	0 10 6
Private Parties of Six	0 7 6
Private Classes for Ladies, 12 A.M., 3 and 7 P.M., each	0 7 6
Private Classes for Gentlemen, 8½ P.M.	0 7 6
Public Classes for Gentlemen, 8½ P.M.	0 5 0

A Private Class commences on the first Monday of every month, at 8½ P.M., and a Public Class commences on the first Tuesday of every month, at 8½ P.M.

Public Meetings, Sermons, Lectures, Discussions, &c., accurately reported.

BONNETS, PARISIAN MILLINERY.

TO cash purchasers wishing to avoid the charges of private milliners, compare the following prices:—Rich Genoa silk velvet bonnets (all colours), cap, &c., complete, one guinea each; rich French satin or Glacé silk, all colours, 12s. 6d. to 16s. 9d.; mourning, satin or ducape, richly trimmed with patent crape, 10s. 6d. to 13s. 6d.; widows' bonnets, with double crape veil, 13s. 6d. to 17s. 6d.; fine white sewn slips for brides, 10s. 6d. each; Dunstable whole straws, the new shape, 3s. 11d. to 3s. 11d. More fashionable or more becoming bonnets cannot be procured at any price, and the largest stock in London to select from. Country milliners supplied with pattern bonnets monthly, for cash only, at Cranbourn-house, 39, Cranbourn-street, Leicester-square.

Proprietors, E. WOOLKEY and CO.

LAMPS of all SORTS and PATTERNS.—The largest, as well as choicest, assortment of PALMER'S MAGNUM and other CANDLESTICKS, Camphine, Argand, and Solar Lamps, with all the latest improvements, and of the newest and most recherche patterns, in ormolu, Bohemian and plain glass, or papier maché, in existence, is at WILLIAM S. BURTON'S (late Rippon and Burton's), 39, Oxford-street, corner of Newman-street, and 1, Newman-street, where all the seasonable novelties are now selling. Hall Lamps in very great variety. Palmer's Patent Candles (marked "Palmer") 7d. per lb.; English Camphine, in sealed cans, 4s. 3d. per imperial gallon. The money returned for every article not approved of. Detailed catalogues, with engravings, sent (per post) free. Established in Wells-street, A.D. 1820.

FENDERS, STOVES, and FIRE-IRONS.—

Buyers of the above are requested before finally deciding, to visit WILLIAM S. BURTON'S (late Rippon and Burton's) SHOW ROOMS, 39, Oxford-street, corner of Newman-street, and No. 1, Newman-street; they are the largest in the world, and contain such an assortment of FENDERS, STOVES, RANGES, FIRE-IRONS, and GENERAL IRONMONGERY, as cannot be approached elsewhere, either for variety, novelty, beauty of design, or exquisiteness of workmanship, while the prices are on that low scale for which his establishment has been so celebrated for more than a quarter of a century. Bright stoves with bronzed ornaments, and two sets of bars, £3 14s.; ditto with ormolu ornaments and two sets of bars, £5 10s. to 20 guineas; bronzed fenders complete, with standards, from 7s. to £6; steel fenders, from 35s.; ditto with rich ormolu ornaments, from £3 15s. to 10 guineas; fire-irons from 1s. 9d. the set to £4 4s. Sylvester and other patent stoves, with radiating hearth plates. The money returned for every article not approved of.—Detailed catalogues with engravings, sent (per post) free.—Established in Well-street, A.D. 1820.

COALS.—COCKERELL and CO. (late Beard and Co.), PURFLEET WHARF, EARL-STREET, BLACKFRIARS. Established Sixteen Years, for the sale of the "BEST COALS ONLY." Cockerell and Co. strongly recommend their friends to buy at the present low price of 20s. per Ton cash, for the best Coals that can be obtained.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY; established 1826; incorporated by Act of Parliament, for Mutual Assurance.

PRESIDENT.
The Most Noble the Marquis of DALHOUSIE.
VICE-PRESIDENTS.
His Grace the Duke of BUCCLEUCH.
JOHN CAMPBELL COLQUHOUN, Esq., of Killermont.
THE WHOLE PROFITS DIVIDED AMONG THE ASSURED.

Example of the Bonus declared by this Society.—A policy of £1,000 opened with this society in 1840 was in 1846, by the addition of £3 per annum on every £100, increased to £1,180; and if it become a claim before next investigation, by the principle of this Society, an annual addition of two per cent. upon the above accumulated sum of £1,180 gives, as the value of the original policy of £1,000,—

In 1849, if it then become a claim	£1,187 4 0
In 1850	1,209 12 0
In 1851	1,233 0 0
In 1852	1,254 8 0

New entrants admitted to every advantage.
Immediate, deferred, and survivorship annuities granted.
Every facility afforded to assurers.
A medical officer in daily attendance, and no appearance requisite before a Board.

J. E. C. KOCH, Resident Secretary.
London Office, 43, Lombard-street.

CARPETS, CURTAINS, CABINET, and UPHOLSTERY FURNITURE, BEDDING, &c., of STERLING QUALITY, at MODERATE PRICES.

Splendid Brussels Carpets, from 2s. 6d., 3s., and 3s. 6d. per yd.
Elegant Patent Tapestry Ditto, from 2s. 11d. to 3s. 6d. per yd.
All Wool Bed-room Carpets, from 1s. 6d., 2s., to 2s. 6d. per yd.
Elegant Damasks, in every shade of colour, 7½d. to 12½d. per yd.
Mahogany Four Post Bedstead, with handsome Cornice and Rods, French polished, with rings, 54 Guineas.
Solid Rosewood Drawing-room Chairs, all hair, 17s. 9d. to 20s.
Dining-room Chairs, warranted all hair, 12s. 6d. to 17s. 6d.
Ditto in Morocco, all hair stuffing, 18s. 6d. to 22s. 6d.
Easy Chairs in every style, 30s., 40s., to 50s.
Mahogany Wash Stand, Marble top, £1 12s. 6d.
Japanned ditto, 4s. 6d.
Chamber Chairs, 1s. 9d.
Elegant Gilt Window Cornices, 2s. 6d. per foot.

JOHN VOLLUM, 3, Finsbury Pavement, London, respectfully solicits the Nobility, Gentry, and Families furnishing, having regard to economy, and wishing to procure furniture of sterling quality at moderate prices, to inspect his very extensive and most superb Stock of Cabinet and Upholstery Furniture, Bedding, &c., the whole of which being manufactured, under his own personal inspection, of thoroughly seasoned materials, and by first-rate workmen, he is convinced the striking superiority of this class of Furniture over the shabby worthless trash now so universally introduced will be once apparent to all Gentlemen of taste and judgment.

The Show-rooms contain an extensive display of Silk, Worsted, and Union Damasks, Satin Stripe Tabourettes, Brocades, Velvets, Chintzes, &c., suitable for window curtains and bed hangings, from the most plain to the most recherche productions of the British and Continental looms, at prices that will ensure the greatest satisfaction. This Establishment enjoys a reputation of upwards of 40 years standing. A written warranty given with every article. Also references of the highest respectability if required. Patterns, designs, and estimates, given in town or country, without any charge if not approved of. Catalogues of prices to be had on application, or sent post free. No charge for packing Country orders.

Observe, JOHN VOLLUM, 3, Finsbury Pavement, London.

WASHING WITHOUT RUBBING!

TWELVETREES BROTHERS' IMPROVED WASHING PREPARATION saves Labour, Time, Trouble, and Money. The cost of a Family Wash will not exceed 6d.; if a Small Wash, 2d. The time required, One Hour and a Half. It imparts a beautiful Whiteness to the Linen, and improves the Colours of Prints, Muslins, Flannels, and Woollens.

NO LABOUR IS REQUIRED AT THE TUB, and the Clothes are saved through avoiding the hard rubbing of the old method.—Sold in bottles at 6d., 1s., 1s. 6d.

TWELVETREES' METAL PASTE and **FURNITURE POLISH** are unrivalled for their brilliancy of polish and durability of surface. 1d., 2d., and 6d.

CHEVALIER'S PERFUMED WRITING INKS (Violet, Blue, Rose, and Black) supersede scented Note Paper, and emits a delightful permanent perfume. 6d. and 1s.

TWELVETREES BROTHERS' RICH VIOLET INK, 3d.; **Elegant Red,** 3d.; **Deep Unchangeable Blue,** 3d.; **Brilliant Black,** 2d.

TWELVETREES BROTHERS, Manufacturers, Millman street, London, whose complete list of valuable Agencies may be had on application.

GRAPHIOLOGY.

"The proper study of mankind is man."—POPE.

THE extraordinary success **MISS DEAN** has met with in delineating the characters of individuals from their hand-writing, induces her (through the medium of the public press) to diffuse more widely the benefits of this interesting discovery. All persons wishing to "know themselves" by means of this science, must address a free letter of half a dozen lines, stating sex and age, to **MISS DEAN, 108, GREAT RUSSELL-STREET, BLOOMSBURY-SQUARE, LONDON** (enclosing thirteen postage-stamps), and they will receive an accurate description of their mental and moral qualities, virtues, and failings, &c., and many things hitherto unsuspected, calculated to guide them through life.

Your truthful delineation from the specimen sent, has amazed me.—Miss Ellis, Huntingdon.

I send you three more specimens of writing—the answer I have just received is extraordinarily correct.—Mr. Monk, Newport.

We wish Miss Dean every success. Her faithful portrayal of character is beyond everything we ever met with before.—Family Herald.

EXTRAORDINARY SUCCESS!!!

RUPTURES PERMANENTLY CURED WITHOUT A TRUSS.—Dr. WALTER DE ROOS, 1, Ely-place, Holborn-hill, London, still continues to supply the afflicted with his celebrated cure for single or double Ruptures, the undoubted efficacy of which, for either sex, of every age, is now too well established to need comment. It is easy in application, causes no inconvenience, and will be sent free, with full directions, &c., rendering failure impossible, on receipt of 6s. 6d. by Cash, or Post-office order payable at the Holborn Office.

Dr. D. Roos has a vast number of old Trusses, left behind by persons cured, as trophies of his immense success, which he will readily give to those who need them after a trial of this remedy. Hours, 10 till 1; 4 to 8 (Sunday excepted).

N.B. To prevent unnecessary correspondence, all letters of inquiry must contain 12 postage stamps, or they will not be noticed.

NO MORE PILLS, nor any other Medicine.—

Dyspepsia, Indigestion, habitual Constipation, Acidity, Heartburn, Sickness at the Stomach during pregnancy, at sea, or after meals, Diarrhoea, Nervous, Bilious, Liver Complaints, and General Debility, effectually removed, without Pills or any other Medicine, by

DU BARRY'S REVALENTA ARABICA FOOD.

Analysis by the celebrated Professor of Chemistry and Analytical Chemist, Andrew Ure, M.D., F.R.S., &c. &c. :—

"London, 24, Bloomsbury-square, June 8, 1849.

"I hereby certify, that having examined 'Du Barry's Revalenta Arabica,' I find it to be a pure vegetable Farina, perfectly wholesome, easily digestible, likely to promote a healthy action of the stomach and bowels, and thereby to counteract dyspepsia, constipation, and their nervous consequences.

ANDREW URE, M.D., F.R.S. &c., Analytical Chemist."

Important Caution.—Beware of Ervalenta Handwash, or other spurious compounds, under a close imitation of the name of Messrs. Du Barry and Co.'s invaluable Revalenta Arabica Food.

DU BARRY'S REVALENTA ARABICA FOOD.

This light delicious farinaceous Breakfast Food, without medicine of any kind, without inconvenience, and without expense, as it saves other more costly food; speedily and permanently removes Dyspepsia (Indigestion), Constipation, and Diarrhoea, the main causes of nervousness, biliousness, liver complaint, flatulency, distension, palpitation of the heart, nervous headaches, deafness, noises in the head and ears, pains in almost every part of the body, inflammation and cancer in the stomach, asthma, scrofula, consumption, dropsy, rheumatism, gout, heartburn, nausea and vomiting during pregnancy, after eating, or at sea, low spirits, spasms, spleen, general debility, cough, inquietude, sleeplessness, involuntary blushing, tremors, dislike to society, unfitness for study, loss of memory, delusions, vertigo, blood to the head, exhaustion, melancholy, groundless fear, indecision, wretchedness, thoughts of self-destruction, and insanity. The best food for infants and invalids generally, as, unlike arrowroot and other artificial substances, it never turns acid on the weakest stomachs, but imparts a healthy relish for lunch and dinner, and restores the faculty of digestion, and nervous and muscular energy, to the most enfeebled.

DU BARRY and Co., 127, New Bond-street, London.

CASES.

From the Right Honourable Lord Stuart de Decies.

"Dromena, Cappoquin, County Waterford.
"Gentlemen,—I have already derived so much benefit from the use of the Revalenta Food, that I am induced to request that you will be pleased to forward to me another 10lb. canister of the Farina, for which I enclose, herewith, to Messrs. Du Barry and Co., a Post-office order.

"It is only due to yourselves and to the public to state that you are at liberty to make any use of this communication which you may think proper.

"I remain, gentlemen, your obedient servant,
"STUART DE DECIES."

"No. 4, Park-walk, Little Chelsea, London,

"May 7th, 1849.

"My dear Sir,—I feel quite sure you are interested for my welfare and health. I take up my pen to write you a line, indeed I might say a word only, which will be—well, well, well. It is now more than five months since I finished two of your canisters, of 10 lbs. each. I was suffering very severely, and had been doing so for twenty-seven years. Since I have taken the two canisters, I have never had a moment's pain from the old enemy. Indeed at the end of the first canister, I felt well and relieved from the pain—but went on and took a second canister which seemed to complete the cure, and I have ever since been quite well, in all points. Any use of this or any of my letters relative to your excellent food, you are quite welcome to make use of in any way you may like, and you have my hearty wishes you may become so generally known, that all sufferers may be induced to give your food a trial, and get the wonderful and complete cure, that I thank my God for, under your agency, I have received. And with great feeling and regard, I remain your very truly and obliged,

"PACKER D. BINGHAM, Capt. R.N."

"Messrs. Du Barry, 127, New Bond-street, London."

William Hunt, Esq., Barrister-at-Law, King's College, Cambridge, has thanked us for the general benefit he has derived from our "Revalenta Arabica Food." At the age of eighty-three he obtained effectual relief from functional disorders of long standing, and overcame a recent attack of Erysipelas, by confining his diet entirely to this excellent Food—to the exclusion of all other remedies. We extract the following lines from one of his last letters :—

"I now consider myself a stranger to all complaints, excepting a hearty old age. I am as well as ever I was, and quite free from the vexations and troublesome annoyance of an eruption of the skin, of which I had suffered for years, and which my medical attendant had declared incurable at my time of life."

"2, Patrick-street, Cork, 4th April, 1849.

"Respected Friends,—I have given your Arabica Food to a girl of fifteen, who, during the last seven years, had not been a day without vomiting fifteen or sixteen times, and sometimes oftener. The fourth day after she commenced your Food, vomit ceased altogether, and she has not thrown up since; her health is improving wonderfully, and I trust this will continue," &c. &c.
"WILLIAM MARTIN."

"Bromley, Middlesex, March 31st, 1849.

"Gentlemen,—The lady for whom I ordered your Food is six months advanced in pregnancy, and was suffering severely from indigestion, constipation, throwing up her meals shortly after eating them, having a great deal of heartburn, and being constantly obliged to resort to physic or the enema, and sometimes both. I am happy to inform you that your Food PRODUCED IMMEDIATE RELIEF. She has never been sick since, had but little heartburn, and the functions are more regular," &c. &c.
"THOS. WOODHOUSE."

"Bromley, Middlesex, 11th June, 1849.

"Dear Sir,—I am very happy to have to inform you, that on Tuesday last the lady mentioned in my previous letter was safely delivered of a son; and you will no doubt be glad to learn that they are both doing exceedingly well. She has had a much better time than formerly, and the child is very strong and healthy. Not satisfied with any thanks that I can give you, she begs I will express to you her gratitude for this favourable change, which she entirely attributes to the Revalenta, and to following strictly the advice you have been so very kind as to give her from time to time.—I am, gentlemen, very truly yours,
"THOMAS WOODHOUSE."

"50, Holborn, London, Dec. 22, 1847.

"Dear Sir,—I have derived considerable benefit from the use of the 'Revalenta Arabica.'"

"A. O. HARRIS, Optician."

"St. Saviour's, Leeds, Dec. 9, 1847.

".... For the last five years I have been in a most deplorable condition of health, having been subject during that period to most severe pains in the back, chest, right and left sides, which produced vomiting almost daily.... Next to God I owe you a great debt of gratitude. I have not had any sickness at the stomach since I commenced your Food, &c. &c. I remain, gentlemen, yours very truly,
"(Rev.) THOMAS MINSTER,
"(Of Farnley Tyas, Yorkshire.)"

"3, Sydney-terrace, Reading, Berks, Dec. 3, 1847.

"Gentlemen,—I am happy to be able to inform you that the person for whom the former quantity was procured has derived very great benefit from its use; distressing symptoms of long standing have been removed, and a feeling of restored health induced. Having witnessed the beneficial effects in the above-mentioned case, I can with confidence recommend it, and shall have much pleasure in so doing whenever an opportunity offers I am, gentlemen, very truly yours,
"JAMES SHORTLAND, late Surgeon, 96th Regiment."

"21, Broad-street, Golden-square, London, Nov. 20, 1847.

(Details of 19 years' dyspepsia, nervousness, sickness at the

stomach, with spasms and vomiting, and liver complaint, and three weeks' Revalenta treatment).—"I humbly and sincerely thank God, and yourselves as His instruments, &c.
"ISABELLA GRELLIERE."

Similar expressions of gratitude from Mr. O. Reeve, St. Andrew-street, Hertford; Mr. Thomas Skeete, Denny, Stirling-shire; Mr. Taylor, Coroner of Bolton; Mr. Samuel Laxton, Market, Leicester; and 5,000 other correspondents.

In canisters at 2s. 9d., at 4s. 6d., at 11s., ten lb. at 22s; super-refined quality, 8 lb., 33s.; and 4 lb., 22s.; suitably packed for all climates. 8lb. and 10lb. canisters forwarded by Du Barry and Co., on receipt of Post-office or bankers' orders (carriage free) to any town or railroad station connected by rail with London, or to any port in Scotland or Ireland connected with London by steam or sailing vessels. Shipments abroad attended to.

A popular Treatise on "Indigestion and Constipation," entitled, "The Natural Regenerator of the Digestive Organs without Medicine," by Du Barry and Co., forwarded by them, post free, on receipt of letter stamps for 8d.

Agents and the Trade will please apply to Messrs. DU BARRY and Co., 127, New Bond-street, London.

PARALYSIS.

MR. HALSE, the MEDICAL GALVANIST, of 22, Brunswick-square, London, earnestly recommends invalids and gentlemen of the medical profession to peruse the following. It cannot but surprise them, and prove to them the all but miraculous powers of Galvanism, when applied in a scientific manner, and with an efficient apparatus.

The following case is, perhaps, as remarkable a one as could be selected, as showing the powers of Galvanism, after every medicine, and almost every medical practitioner in Devonshire, had been tried in vain; and as the truth of it is witnessed by a distinguished clergyman of the Established Church, there can, one would suppose, be no doubt in any one's mind as to its accuracy. When the patient was brought to Mr. H., his wife told him that she could not believe that Galvanism or anything else could possibly restore him; for his complaint had been standing so long, and he was in such a weak state, that it would be presumptuous to expect any benefit, particularly as he had tried the most celebrated physicians in Devonshire, and still daily continued to get worse. She also stated that her friends blamed her very much for removing him from his home; but she could not help it! Her husband had heard of such extraordinary cures made by Mr. H. in his complaint, that galvanized he would be, in spite of everything. His medical man was quite angry with him for thinking of such a thing; and when his friends were carrying him from his house to the carriage, every one appeared to be convinced that they should never see him alive any more. But, notwithstanding all the difficulties he had to contend with, he was determined, and insisted upon being galvanized. The following letter, which he sent to the Editor of the *Exeter Flying Post*, will prove the result :—

OUGHT NOT GALVANISM TO BE MORE GENERALLY RESORTED TO?

A Letter to the Editor of the *Flying Post*, by one who has derived immense benefit from the power of the Galvanic Apparatus.

"MR. EDITOR.—A few weeks since, I noticed a paragraph by you, stating that Galvanism ought to be more generally employed. I beg to state, that I am precisely of the same opinion, for I have witnessed its astonishing effects in a number of cases, and its power has been tried practically upon myself, with the happiest results. In that paragraph, I was most happy to find favourable mention of Mr. Halse's name. All that you have save said of him, and even more, is his due; indeed, as for myself, I have cause to bless the day that I first placed myself under his care. Now, Sir, my case was a most deplorable one, for I had not the least use of either arm or leg—they hung about me like as if they did not belong to me, and the strength of my legs was insufficient to support the weight of my body. Of course I could not stand; and if you had offered me a thousand guineas to move either hand but one inch from the place where it might have been placed, I could not have done it: not the least command had I over my limbs. My complaint was caused by a blow in the back. Well, as before stated, I placed myself under Mr. Halse's galvanic treatment. I had been led to believe, that it was a dreadful operation to go through; but I was agreeably surprised that there was no unpleasantness at all about it, not even enough to make a child cry, so beautifully does Mr. Halse manage his battery. In three days, Sir, I could stand upon my legs, and, in one week, I could walk about the house: at the same time, I also partially recovered the use of my arms, and, in six weeks, I could walk several miles in a day, without the least assistance. Well might you ask, 'Ought not Galvanism to be much resorted to?' After what I have seen and experienced, I do consider it a shame that a portion of the medical profession should decline to recommend their patients to try the powers of galvanism. Perhaps I need not state, that I had had the advice of the most celebrated physicians in this country; but all the medicines which were tried did me little or no good. I believe Mr. Halse was as much surprised as myself and friend when, at the expiration of a week, he saw that I could walk, for he did not lead me to believe that there would be such a rapid improvement. I will state that invalids are very much to blame if they do not give Galvanism a trial for if it does no good it is impossible it can do any harm. But there is every probability of its doing good; for during the time I was under Mr. Halse's care, I noticed its happy effects in a variety of cases, particularly sciatica, rheumatism, asthma, and nervousness; indeed, all his patients were rapidly regaining their health. I only regret that I had not applied to him earlier; I should have been many scores of pounds in pocket had I done so.
"GEORGE E. BIGNELL."

"New London Inn, Dodbrooke, Kingsbridge.

"Witness to the truth of the above.—C. G. Owen, Rector of Dodbrooke, near Kingsbridge, Devon."

Mr. Halse recommends paralytic patients residing in the country to purchase one of his Ten Guinea Portable Apparatus; as, with his instructions, they will be enabled to apply the Galvanism themselves, without the least pain, and fully as effective as he could at his own residence.

Invalids are solicited to send to Mr. W. H. HALSE, of 22, Brunswick-square, London, for his Pamphlet on MEDICAL GALVANISM, which will be forwarded free on receipt of two postage-stamps. They will be astonished at its contents. In it will be found the particulars of cures in cases of asthma, rheumatism, sciatica, tie-douloureux, paralysis, spinal complaints, headache, deficiency of nervous energy, liver complaints, general debility, indigestion, stiff joints, all sorts of nervous disorders, &c. Mr. Halse's method of applying the galvanic fluid is quite free from all unpleasant sensations; in fact, it is rather pleasurable than otherwise, and many ladies are exceedingly fond of it. It quickly causes the patient to do without medicine. Terms, One Guinea per week. The above Pamphlet contains his Letters on Medical Galvanism.

DO YOU WANT LUXURIANT HAIR, WHISKERS, &c.?

MISS GRAHAM, 6, AMPTON-STREET, GRAY'S-INN-ROAD, LONDON, will send free, on receipt of Twenty-four Postage Stamps, her celebrated "NIUKRENE" (elegantly scented, and sufficient for Three Months' use), for reproducing the hair in baldness from whatever cause, preventing the hair falling off, strengthening Weak Hair, and checking greyness. It is also guaranteed to produce Whiskers, Moustachios, &c., in three or four weeks, without fail.

"My hair is restored, thanks to your valuable Nioukrene."—Miss Mane, Kennington.

"I tried every other compound advertised, and they are all impositions—your Nioukrene has produced the effect beautifully."—Mr. James, St. Albans.

Soft and Hard Corns and Bunions may be instantly relieved and permanently cured by Miss Graham's PLOMBINE, in three days. It is sent free for Thirteen Postage Stamps.

"It cured my corns like magic."—Mr. Johns, Hounslow.

"My Bunion has not appeared since."—Mrs. Sims, Truro.

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. IX.—NEW SERIES, No. 210.]

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ECCLIASTICAL AFFAIRS.

THANKSGIVING AND THANKSLIVING.

THE great moral lesson enforced with such stern severity upon society in Great Britain by the late visitation of the cholera, appears to have been to the following effect—that the neglect of social duties is certain of being chastised by the infliction of social evils. We had permitted to grow up unnoticed in our very midst, a large mass of humanity, incapable, for the most part, of observing the laws which govern their physical well-being, and whose consequent wretchedness we were far more anxious to conceal from ourselves than to be at the pains of removing. We had refused to take warning from the offensive exhalations of criminality which year after year rose up from this putrefying mass to poison the surrounding atmosphere, or from the fact, proved by the failure of many attempts, that human beings, sunk into such an abyss of hopeless privation, squalor, and misery, and crowded together in such disgusting and fatal proximity, cannot be touched by the purifying influences of Christianity. In short, we had exiled from our sympathies and from our aid, the undermost class of the social body—and, regardless of what they suffered, strove only to suppress the manifestations of that mischief, which we were unconsciously but surely nursing into dangerous virulence.

Under such circumstances, it was, that God sent amongst us a grim pestilence. The cholera, foretelling its approach from afar, as if intent on putting us upon preventing the necessity of its terrible mission, overtook us almost as negligent as ever. What was its work? Plainly, to lay bare to our inspection the results of our unheeding and selfish indifference. It went directly into those hiding-places of appalling destitution, that we ought to have visited for the purposes of practical philanthropy. Pursued it must be, at whatever cost, lest, flushed with undisputed victories, it should pass from rank to rank in the social scale, and ultimately involve rich and poor in one common destruction.

But He who does nothing in vain, and tempers the worst of earthly calamities with unlooked-for and undeserved mercy, so ordered affairs, as that disease should lead men in their anxiety to overtake and expel it, precisely over the ground on which they might meet with the most abundant proofs of their own sinful carelessness. It stood its ground long and successfully enough in our back streets and bye courts, to make us cognizant of the all but incredible numbers of their unfortunate inhabitants. It told the story of these poor creatures in thrilling accents. It made us acquainted with the shocking and perennial impurity of the air they are doomed to breathe. It forced us to analyze the polluted water which they are compelled to drink. It led us into cellars almost impervious to light, within the narrow space of whose damp and mouldering walls, it showed us in each three or four separate families herding together like reptiles. It dragged us into garrets

filled with sights, sounds, and smells, scarcely less offensive. Its flight before—not science, for science was baffled—but humane attention, was invariably in those tracks where avarice, practising upon the helplessness of the poor, had left its traces most conspicuously in dirt. It hovered over uncovered cesspools. It crawled along ill-constructed drains. It shot like a meteor along the course of open ditches. It sat down at its ease wherever the inhabitants fed on garbage. Never, perhaps, by the mouth of any messenger to earth, has God more plainly said: "Behold these abominations, the accumulated fruits of your own culpable negligence! These things shall not be. You are once more warned to put an end to them. Slight this monition, and a worse evil shall come upon you."

Now we confidently ask whether the above is or is not a natural interpretation of the alarming visitation which befel the metropolis, and many parts of the country during the summer and autumn of the yet unexpired year? Can any intelligent and reflecting mind escape the conclusion that the evils which the cholera so vividly revealed, were the evils which it was sent amongst us to constrain us to remove? Can we be said to read aright this leaf of the Book of Providence, unless we discern in it as our immediate duty, the annihilation, or, if that be beyond the compass of our means, the great diminution, of the mischiefs thus brought into view? It seems as evident to us that this is the special lesson taught us by the late pestilence, as that A.B. combined, spells A.B. Unless we expect an audible voice from Heaven, we can hardly conceive in what manner it can be more distinctly or emphatically said to us, "This is the way—walk ye in it."

We greatly rejoice that Thursday last supplied us with abundant proof that in these views we are far from singular. Upon the appointment by civil authority of a day of general thanksgiving to God for the removal of the cholera, we have spoken our mind too plainly to be misunderstood. Disapproving, as we did, and, with our views, must do of that step, we are yet not blind to the gratifying indications which the manner in which the day was observed in the metropolis, brought out into strong relief. The surprising universality of the suspension of all ordinary pursuits of trade and pleasure, the crowded churches and chapels, and the deep seriousness of the congregations, showed that the cholera had produced a very extensive moral impression, which needs only to be wisely and perseveringly turned to account. We rejoice still more, that the clergy in general, led by the Bishop of London, seized the occasion to inculcate benevolent attention to the physical circumstances of the extreme poor, and sought contributions, not for sectarian purposes, but with a view to improve the dwellings of this wretched class of the community. They deserve credit for the enlightened spirit in which they have interpreted the solemn dispensations of Providence—and earnestly opposed as we are to the position they assume, and pleased as we should have been had they announced that they were willing to facilitate the final prohibition of intramural burials by sacrificing their claims to clerical fees, we are anxious not to withhold from them their due meed of praise, for having concentrated public attention upon an important, as well as urgent branch of unquestionable duty.

Two remarkable exceptions to the state of feeling above described stand out in such sharp contrast, that we feel it would be a dereliction of duty not to notice them—one in connexion with the Church Establishment, and the other with the Congregationalists. The vicar of Lambeth, the parish in which the cholera raged most frightfully, proposed to erect as a memorial of thanksgiving to God, a new church—and Mr. Galloway asks, through our own columns, large contributions from the affluent for the immediate erection of a "Thanksgiving" Congregational chapel. We read the announcement of the first fact with something like indignation—of the last, with inexpressible dismay.

No one will suspect us of indifference to the gospel as the grand remedial agent for social,

moral, and spiritual evil. No one will charge us, we think, with want of trust in the preaching of the gospel. But they greatly deceive themselves, in our opinion, who regard chapel or church-building as the peculiar duty which the pestilence has enforced upon the notice of the religious. It looks far more Christian than the less ostentatious improvement of the physical condition of the destitute, but is it so? Whom will the proposed edifices profit? Not the houseless, nor the filthy, nor the outcasts of society, our neglect of whom cholera has severely chastised. We may set down hundreds of chapels in their vicinity, but it is certain that, when built, those chapels will not be visited by them. On the contrary, they will be filled by such of the inhabitants as are not yet too miserable to ensure for themselves exile from the world's sympathy. They will be occupied, for the most part, by middle-class people, whose occupation condemns them to live in dense neighbourhoods. This, undoubtedly, is a good thing—but is it the thing which we are specially admonished by the pestilence to attend to? Would not a spacious model lodging-house be more appropriate, and, in the end, far more conducive to spiritual success? Are we, really, after all, going to turn the awful visitation less to the account of humanity, than to that of sectarianism? Cannot the gospel be proclaimed in these populous, but poor districts, without waiting for a spacious chapel? Are there no rooms in the neighbourhood which Christian zeal can appropriate on the Lord's-day?—no men of earnest devotedness to expound the message of life in those rooms? Have we no machinery but that which is too cumbersome to reach the worst depths of degradation? And if not, ought we not to be all the more solicitous of rescuing our fellow-immortals from such terrible depression? We submit these queries in earnest anxiety for a real improvement of God's chastising providence—for we believe that our thanksgivings should be in closest harmony with our thanksgivings.

THE ANTI-STATE-CHURCH MOVEMENT.

ANTI-STATE-CHURCH DEPUTATION.—We understand that a deputation from this body, consisting of Mr. Edward Miall, of the *Nonconformist*, and the Rev. G. W. Conder, of Leeds, are expected to visit Newcastle on the 18th of December. The same deputation is to be at Darlington on the 12th, and at Stockton, Durham, and Sunderland on the following days.—*Newcastle Guardian*.—[We are able to add, to the information of our contemporary, that the arrangements now in preparation for the annual northern tour will most probably be as follows:—Tuesday, December 11th, Leeds (deputation, the Rev. J. P. Mursell, of Leicester, and Mr. Miall); Tuesday, Wednesday, Thursday, and Friday, at Darlington, Stockton, and Durham (Mr. Miall, and Rev. G. W. Conder, of Leeds); and on the following Monday, Tuesday, Wednesday, and Thursday, the latter gentlemen will hold meetings in Sunderland, Newcastle, Carlisle, and Lancaster, at which last-mentioned place the Rev. John Dodson, late vicar of Cockerham (who recently seceded from the Establishment, and whose "Reasons" reflected credit both on his head and his heart) will, we believe, take a prominent part in the meeting.]

HALIFAX.—The last of the series of lectures now in course of delivery by resident and neighbouring ministers, took place on Tuesday week, at the Odd Fellows' Hall, by the Rev. J. Cocken, late of Holmfirth. The attendance was very good.

NAILSWORTH, GLOUCESTERSHIRE.—The third Anti-state-church lecture was delivered by Mr. Brewin Grant, B.A., of Birmingham, his subject being, "Origin of the Union between Church and State, and the various forms of religion, wholly, or partially, sustained by the British Government." This lecture was even more numerously attended than either of the preceding, and the subject was treated in an original and effective style. An historical review of the foundation of State Churches was minutely given, and an array of facts, drawn from impartial sources, brought forward, which proved that kings and statesmen had made religion a mere pretext for political purposes; kingcraft and priestcraft had ever gone

hand-in-hand, deceiving and oppressing the popular mind. It was argued, that if the founders of State-religion had been honest in their purposes, they must in their own practices and lives have shown some regard for Christian truth, and not have been such men as Constantine, Henry VIII., and Charles II., whose lives gave little evidence of that faith of which they were the professed defenders; and the Government of England in the present day shows an equally doubtful sincerity, since they are willing to support a national Established Church, comprising every variety of doctrine—Roman Catholicism and Juggernaut, to boot; whoever is willing to receive their pay may have it, giving in exchange patronage and power, which is all the worldly statesman will require. A soirée in support of the "British Anti-state-church Association" will be held on Tuesday evening next.—*Gloucester Journal*, Nov. 17.

DOVER.—A meeting of the Anti-state-church Association was held on the 9th inst., at the Royal Oak Hotel, Dover. It was presided over by Rowland Rees, Esq., a Wesleyan local preacher, and a gentleman of great influence in the neighbourhood. Mr. Kingsley, of London, and the Rev. D. Jones, of Folkestone, attended as a deputation, and rendered excellent service by their speeches. The other speakers were the Rev. T. Briggs (Unitarian) and Mr. W. Horsnail (Quaker). Contrary to expectation, the room was crowded, and the resolutions were unanimously adopted. It was a most effective meeting, giving general satisfaction to the Anti-state-churchmen of the town, and proving that a great advance in public opinion had been made since the visit of Mr. Kingsley a year ago.

TUNBRIDGE.—We had a very large audience here (in the Town Hall) on Tuesday, the 13th inst., to hear an address on "The Separation of Church and State," by John Kingsley, Esq., of the Anti-state-church Association. Never having had a meeting on this subject before, we were not prepared for a very successful result; but, though I have been an inhabitant of the town for twenty-five years, I do not recollect that so great an interest has ever been excited on any public question, or that there has been a meeting so numerously attended. A local committee of the Anti-state-church Association has been formed, and we hope to organize ourselves for hearty co-operation with the committee in London.—*From a Correspondent.*

EAST GRINSTEAD, SUSSEX.—J. Kingsley, Esq., B.A., the deputation from the Anti-state-church Association, paid this town a visit on Wednesday, the 14th inst., and, agreeably with a widely-circulated notice, delivered a lecture in the public room on the subject of "Separation of Church and State." The place of meeting was filled with a respectable audience, consisting of both Churchmen and Dissenters. The lecturer appeared quite familiar with all the bearings of this great question, and expressed his sentiments with freedom, intelligence, liberality, and ability. Throughout the delivery of this lecture, which occupied full two hours, the audience expressed their approval by marked attention to all that was said, and also by warm and frequent applause.

WESLEYAN REFORM.

(From the *Wesleyan Times*.)

While the expenses in London of the London Missionary Society are but £3,524 1s. 4d., and of the Church Missionary Society but £6,313 18s. 8d., those of the Wesleyan Missionary Society are £11,597 8s. 7d. Then as to the country:—

CHURCH SOCIETY.	
Salaries of 13 Association Secretaries	£2,526 1 0
Deputations	1,540 16 10
Local expenses	3,178 8 11
	£7,245 6 9
LONDON SOCIETY.	
Deputations	£1,047 17 4
Travelling expenses of ditto	1,378 8 3
Local expenses	1,108 14 7
	£3,535 0 2
WESLEYAN SOCIETY.	
Local expenses	£4,743 10 1
Travelling agent	388 3 6
	£5,131 13 7

It will be seen that the country expenses are—Wesleyan, £5,131 13s. 7d.; London, £3,535 2s.; and the Church, £7,245 6s. 9d. If we take into account the fact, that everybody in Methodism, except the preachers, labours gratuitously, that no local officer receives any emolument, it will be seen that, even in this item of expenditure, we have nothing to boast of. The item of £2,526 1s. for thirteen Association secretaries—reverend gentlemen scattered over the country—in the Church Society, has no counterpart in the Wesleyan Society, for this simple reason, that the labour of district secretaries is performed efficiently for nothing! But the executive is not entitled to credit for that. It is a feature peculiar to Methodism—to the Methodist people. In the London Missionary Society, the ministerial deputations are salaried for the time they are out; Wesleyan deputations receive their salaries from the circuits in which they are stationed. Suppose we deduct those items, the relative expenses are:—London, £2,487 2s. 10d.; Church, £4,719 5s. 9d.; Wesleyan, £5,131 13s. 7d.! Or, allowing these to remain, and adding the two items of expenditure, we have the total management cost as follows:—

London Society	£7,059 1 6
Church ditto	13,559 15 5
Wesleyan ditto	16,728 18 2

So much for the comparative cost of management. There are two other items of charge at home, which do not belong to the management, but as they may

be lugged in by some unscrupulous defender of the present system, we give them:—

COST OF MISSION STUDENTS.	
London	£ 673 3 10
Church	4,149 10 11
Wesleyan	1,100 8 0
SICK AND RETURNED MISSIONARIES, &c.	
London	£3,794 12 4
Church	6,119 18 2
Wesleyan	3,616 19 11

BATH.—Sixty-four office-bearers of the Bath circuit, on a memorial to the President of the Conference, have embodied a series of suggestions for the reform of what they consider evils in the present working of Wesleyan Methodism. They first state: "We believe the time has arrived when a change should be made in the mode of conducting the business of the Conference, and that the following suggestions might be adopted without compromising the dignity or character of the Conference; namely, by admitting lay members from each district, and by the admission of accredited reporters for at least two of the religious papers of the day." They then urge the propriety and importance of limiting the number of preachers attending the Conference; of greater economy in the expenses incurred at the Mission-house; the employment of laymen and not ministers in the office of clerks, &c.; and comment upon the expulsion, "without a fair trial," of Messrs. Everett, Dunn, and Griffith, as a sentence of great severity.

BRISTOL.—A public meeting was held on Tuesday week, at Bristol, for the purpose of receiving from the Rev. Messrs. Dunn, Everett, and Griffith, an account of their expulsion by the Wesleyan Conference, and of expressing sympathy with them. The attendance was very numerous, the large room, which is capable of accommodating between 3,000 and 4,000 persons, being crowded almost to suffocation. The audience seemed unanimous in the expression of feeling against the proceedings of the Conference, and in favour of the expelled ministers. The chair was taken by Mr. Copp.

THE LEEDS WESLEYANS.—EXPULSION OF A CLASS LEADER.—A circumstance has this week occurred in Leeds, which has caused much dissatisfaction amongst the Wesleyans of the Brunswick Circuit. We allude to the expulsion of Mr. David Briggs, butcher, of this town, a leader of three separate classes of members. According to Wesleyan discipline, Mr. Briggs was, a short time ago, summoned to attend the leaders' meeting, to answer three charges, two of which fell to the ground. The third and last charge, and the one on which he has been expelled, is for using certain strong expressions in reference to the discipline of the denomination, more particularly in condemnation of "the quarterly meeting" of his circuit. Previous to this, Mr. Briggs, who is a pretty plain and outspoken man, had spoken to some of his brother leaders in terms of strong disapprobation of certain proceedings, which he particularized, when one of his friends observed to him, "if that is your opinion, why don't you go to the quarterly meeting?" Mr. Briggs replied, "Because the quarterly meeting is only a hot-bed for the manufacture of sycophants." Those words constituted the charge against him, and as there were witnesses to the fact, the leaders found Mr. Briggs guilty of having uttered the words attributed to him. The case stood over for a week or more after the trial; and on Thursday evening last, the Rev. Robert Jackson, the superintendent preacher, and brother of the President of the Conference, pronounced the sentence of expulsion on Mr. Briggs. According to the law of 1835, the superintendent preacher has the sole power of deciding the amount of punishment to be inflicted for any offence whatever. Our informant states that although the words quoted are the ostensible cause of Mr. Briggs's expulsion, the real cause is, his sympathy with the expelled ministers, and his expressed dissatisfaction with the discipline and government of the body, of which he has for many years been both a member and a leader.—*Leeds Mercury*.

THE BISHOP OF EXETER has passed sentence of deprivation on the Reverend Charles Rookes, M.A., Rector of Nymett-Rowland, Chumleigh, Devon, against whom Widow Brooks lately recovered damages for the seduction of her daughter Maria.

ECCLESIASTICAL AFFAIRS IN THE UNITED STATES.—One of the most remarkable circumstances which have come fairly to light, since I last wrote to you, is the conduct of Bishop Ives, of the diocese of North Carolina. The prelate has thrown off all disguise with reference to his religious sentiments. He has published "Seven Sermons," which contain a full avowal of his opinions, and these he has followed up by establishing an order of monks at a place he terms the Valley of the Cross, to be maintained on the following principles. It is to be a society for the promotion of personal holiness, the sacramental system of the Church, and the practice of celibacy. It is to consist of three orders—1st. Perpetual attendants, who must be unmarried men. 2. Resident members not celibates. 3. Members not resident, but attached to the principles of the institution. All these persons are to cultivate personal humility, and to endure personal humiliations and reproaches, to fast and pray, and to inculcate the sacramental duties of the Church, the doctrine of baptismal regeneration, the real presence, and sacerdotal absolution. They are also to assist in bringing into one common bond the scattered members of Christ's body. This is the boldest step yet taken in this country or in any other calling itself Protestant, to get back to Rome; and if Bishop Ives is not called to answer for his conduct before the House of Bishops, the Protestant Episcopal Church of this country must fall. I do not believe he will be allowed to maintain his position, but that he will be censured, if not deposed. The spirit of our re-

ligious people is sometimes very happily shown in their liberal contributions to their respective societies. A few days since, the pastor of a Presbyterian church in the city made an appeal to his congregation to remove a debt which incumbered the Church property to the amount of 17,000 dols. At the close of the sermon, 11,000 dollars were voluntarily subscribed by those present. This is a common thing in this country. At a short distance from my own residence, and in a very beautiful locality, an Episcopal and a Presbyterian church are growing up side by side, both the result of the pious liberality of a very few individuals.—*New York Correspondent of the Daily News*.

THE SABBATH AND THE POST-OFFICE IN THE UNITED STATES.—We notice that quite a sensation has been created in London by the intention of the London Post-office to receive and despatch letters on the Lord's-day. The friends of religion appear to be quite excited on the subject, and memorials are being prepared against the design. In this country, where religious fervour and devotion exist to a very great extent, Sunday is a day particularly well observed; and yet our Post-offices are all open during a brief portion of the day. Early in the morning and at noon parties may call at the Post-office in this city (which is situated in a venerable building once occupied as a church by a Protestant Dutch congregation) and receive or forward their letters. At any other time of the day they may slip them into a general receiving box open to the street. The carriers, however, do not perform any duty on this day. The working of the system is this: all letters of necessity (and that must be left to the consciences of the individuals who seek them) may be obtained by the parties to whom they are addressed with very little trouble. And in truth, practically the number of persons applying for letters on Sunday is very small; so small, indeed, that but a very few clerks are necessarily present to discharge the duty of the office. In this way the turn of a clerk is not very frequent. Most men of business from choice do not desire to receive or read their letters on Sunday. They desire to have one day of peace and tranquillity, and whether it be from religious scruples, or the desire of personal comfort, as a class our men of business do not seek their advices until the Monday following. It may, therefore, be laid down as a rule, that only those letters are called for which are deemed to be of moment—such as regards the life or death of friends, or the sustaining of commercial credit, or the performance of an act where delay might produce serious injury. Our great mails are carried forward on Sundays, but these only on extensive and important lines of communication. There is a growing respect for the Sabbath in this country. On some of our canals the boats are not suffered to pass the locks on that day. On most of our railways no trains are then despatched. Only one steamer leaves New York on Sunday for Albany, and that is rarely full. The mail service is the only duty she is really engaged in. No large steamers leave New York to go up to the Sound, and most of the small lie still for the same reason. Respectable people do not like to be seen travelling on Sunday, and always apologize for doing so, if they are seen by their acquaintances.—*New York Correspondent of the Daily News*.

THE BISHOP OF MANCHESTER AND THE CURATES' AID SOCIETY.—Considerable sensation has recently been created in the diocese of Manchester, by the refusal, on the part of the Curates' Aid Society, to renew the grants to certain incumbents in the diocese, on the ground of their doctrine and mode of conducting public worship being distasteful to the Diocesan. The Bishop has thus expressed the grounds of his refusal, at a public meeting of the society:—"If I find incumbents preferring their wretched ceremonial of a past time to the vital essence of Christianity—if I find men dwelling upon a dress in the Church, instead of the spirit in which the doctrines of that Church should be taught—clinging to the surplice in ministration, instead of clinging to the word and the vital truths of God—and telling me that they must cling to those antiquated follies, unsanctioned and unauthorized alike by the letter and the spirit of our Church and of the Church of Christ—telling me, I say, that they must cling to those antiquated follies, or that they must become Infidels ('No, no,' from the platform)—then on them I will not bestow your bounty. And if I find under the plea—the affected plea—of Catholicism, and the ancient customs of an ancient Church, disrespect to their official superiors—claiming to themselves the right of withholding the rite of baptism and burial from others—sending children from the Church gates whose parents are anxiously craving for them to be received into that Church—sending the same child unburied from their Church gates, in consequence of the want of that baptism which themselves refused—on them I will not bestow your bounty." On the other hand it is asserted, that among the parties favoured by the Bishop is one of his lordship's examining chaplains, the Rev. John Hull, who systematically omits the Athanasian Creed when appointed to be read, and does not permit his curates to read it.

THE FREEHOLD LAND MOVEMENT.—It will be seen by reference to our advertising columns that an important Meeting of the National Freehold Land Society is to be held at the London Tavern on Monday next, to promote the objects of the Society. Mr. Cobden has intimated his intention to be present at the meeting.

RELIGIOUS INTELLIGENCE.

BEDFORD.—On Thursday evening, the 15th inst., a valedictory service was held in the Bedford rooms (where the old meeting congregation assemble for worship during the erection of their New Bunyan Chapel), on the occasion of the departure of the Rev. W. J. Gardner and Mrs. Gardner, to take charge of the Mission Station at Chapeltown, Jamaica, under the auspices of the London Missionary Society. The spacious room was filled in every part by the united congregations of the old meeting and the Howard Chapel. The service commenced by singing; after which Mr. Alfred Corbould, Missionary student, engaged in prayer. The Rev. W. Alliot then delivered a suitable address to the young Missionary, founding his remarks on the words of the great apostle of the Gentiles to his son Timothy, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." Mr. Gardner replied in a short and affecting speech, expressing his deep sense of the vastness and importance of the work to which he had devoted himself. The Rev. J. Jukes then addressed the people, alluding, in an impressive manner, to some of the beneficial results which had followed his efforts, and those of Mr. Alliot, in the preparation of young men for the ministerial work at home and abroad, and concluded the interesting and solemn service with prayer.

FETTER-LANE.—The Rev. Caleb Morris has resigned the pastorate of Fetter-lane Chapel, on account of frequent interruptions in his health. On Thursday evening, a special meeting was held of the church, when the deacons stated that they had ascertained from their beloved pastor, that his determination had not been hastily formed, but had been arrived at in obedience to what he believed to be the will of God, and that, therefore, his duty was plain not to yield to any effort that might be made in order to induce him to alter his resolution. In these circumstances, the deacons had prepared a resolution accepting the resignation of a pastor who had faithfully served them for more than twenty-two years; which resolution was reluctantly though unanimously carried, and a committee, consisting of the deacons and three other gentlemen, appointed to draw up a suitable and affectionate letter in the name of the church, in reply to Mr. Morris's letter of resignation; which reply they will present to him as a deputation, together with the resolution accepting his relinquishment of the pastoral charge.

DARTMOUTH.—On Wednesday, the 14th instant, the Rev. John Flavel Stenner was publicly recognised as the successor of his venerated father in the pastorate of the Congregational Church in this town. After a portion of scripture had been read, and prayer offered, by the Rev. E. H. Brewer (Baptist minister of Dartmouth), the Rev. E. Jones, of Plymouth, delivered an introductory discourse, and proposed the usual questions to the church and minister. The recognition prayer was then offered by the Rev. John Pyer, of Devonport, and a charge was given to the minister by the Rev. Dr. Alliot, President of the Western College. At the close of the morning services the friends dined together in the Public Room, over the British School-rooms, recently erected in the New-road, R. Peek, Esq., of Hazlewood House, presiding. A still more numerous party met at tea in the same place, and, in the evening, after the reading of the Scriptures and prayer, by the Rev. T. C. Hine, of Plymouth, a sermon to the people was preached by the Rev. James Roberts, of Truro. A considerable number of ministers and other friends from the neighbourhood were present at these services.

LYMINGTON, HANTS.—**SPEEDY REDUCTION OF A CHAPEL DEBT.**—On Thursday, the 15th inst., a tea-meeting was held in the vestry under the Baptist Chapel, to receive the contributions collected towards defraying the debt of £238, incurred by repairs, &c., in September last. The meeting was opened by the Rev. J. Martin, B.A., who explained that no services had been held in observance of the "day of thanksgiving," because it appeared more consistent in Dissenters simply to take no notice of the royal command, than under any pretext whatever to obey it. The contributions then gathered in, amounted to £104. A fresh subscription was then started, which before the end of the meeting amounted to £117, to be paid in six months. This has been since increased to £124; thus reducing the debt to £10, and ensuring its removal within nine months of the reopening of the chapel. In these days of complaints of the pressure of chapel debts, it may be interesting to state that this has been effected, not by large donations, but by the united efforts of a congregation composed entirely of the tradesmen and working classes of a small country town, every one of whom appeared determined to do his best to show the efficient working of the voluntary principle.

THE REV. JAS. EDW. TUNMER, late of Homerton, has accepted an unanimous invitation from the church and congregation to the pastorate of the Independent Chapel, Stamford, vacant by the resignation through illness of the Rev. Thomas Islip. Mr. Tunmer is expected to enter upon his labours the 16th of December next.

A STAGE ACCIDENT.—During the performance of "Romeo and Juliet" at the Sheffield Theatre last week, Mrs. Saville, who enacted the part of Romeo, attacked Mr. Rolfe (Tybalt) under such stage excitement, that she accidentally stabbed him in the side. At first it was feared that the wound was internally severe but by proper treatment Mr. Rolfe is fast recovering from the injury.

CORRESPONDENCE.

EVANGELICAL ALLIANCE.

To the Editor of the Nonconformist.

SIR,—I do not know whether you see *Evangelical Christendom*, the monthly organ of the "Evangelical Alliance"; a useful publication, from its much interesting foreign religious intelligence, which has induced me, though I never joined that body, to take it in from the commencement; but which begins to assume very high ground, and having, I believe, a wide circulation, requires being looked after by that part of the religious public which does not own either the necessity, authority, or use of the Alliance. There is a growing pretension on the part of its adherents, that they only understand and practise true Christian love; and that those who keep aloof from them are acting inconsistently with their profession, and cannot really be friendly to Christian union.

The number of *Evangelical Christendom* for this month, leads off with a paper of the Rev. W. Cunningham, D.D., of the Scotch Free Church, on "Godliness, Truth, and Union;" with much of which all enlightened Christians will agree; but I, for one, must enter my protest against his deductions and conclusions towards the close of his essay. He says, "The ground on which most men have based their indifference or hostility to the Evangelical Alliance, is, that adherence to it would involve a neglect or violation of the duty which they owe to truth—of their obligation to maintain and hold forth the whole truth, which God has revealed in his word," &c. &c. Now this, I conceive, to be a motive which actuates very few of their non-adherents; not only for the reasons he himself just after mentions, but because worthy Rowland Hill's wish and prayer, "that bigotry were dead and buried,"—if not quite answered, may be said to be nearly so; of course I mean among truly evangelical communities. Bigotry is at least ashamed to show its head, or make its voice to be heard, in the present day. The rev. writer, however, goes on to assign yet more unworthy motives to the dissidents and objectors; and winds up by saying, "we fear that most of those who are hostile to the Evangelical Alliance are men who shrink from personal friendly intercourse with brethren of other denominations," &c., closing with a compliment to the association, which his readers will have their own opinions as to the correctness of, or real value. For my own part, and I believe hundreds hold the same or similar views of the Alliance, I cannot join that movement for the following several reasons; though I yield to no man in sincere love for my fellow Christians (of all denominations), or in a desire to see brotherly love more manifested before the world than it is:—

1st. I could not subscribe to the "Nine Articles," especially that which excludes the Friends, who, as a body (if the tree is to be judged by its fruits), surpass in worth every other denomination of Christians.

2nd. I find no command in Scripture, nor even warrant, for Christians scattered over our land, and other lands, to form associations for the promotion of Christian love—to appoint public meetings—seeking notoriety, &c. &c.—which objects involve much expense (especially for travelling), and often draw ministers and others from their proper spheres and duties.

3rd. The Alliance, after all, is little more than a brotherhood of the gentry. Its members, to act out the requisitions properly (as above), must be men of some property; and it is only such who appear to open their mouths, or venture an opinion, at the meetings, the proceedings of which are reported so formally and officially, with the names of their baronets, honourables, and reverends, captains, esquires, &c., followed up by their office-bearers at council, or conference, and so forth; but how seldom do we find plain Mr. So-and-so addressing the assembly! yet who will assert that the most pious, consistent, and affectionate Christians are found in the higher ranks of society?

4th. The existence of a State Church, by which the Episcopalian body (especially its clergy) is placed so much above the Nonconforming communities, cannot but militate against real, hearty, fellowship, between the antagonist parties, even though truly pious; and we know the great love professed for one another on their platforms, and at their conversaziones, or soirées, and at the time, I doubt not, really felt—very much dwindles down when they get home to their towns or villages—sometimes appears clean forgotten! While it must be allowed that one tendency of this very coalition (half-and-half as it is) is to perpetuate the evil complained of—the State and Church connexion—from its silencing, or nearly so, some of the best opponents of that union. Dr. Cox, to be sure, is one happy exception, but the worthy man can scarcely consider himself at home, methinks, at the Alliance gatherings.

These are my leading objections to this society, now raising its head and proposing to effect such great things; in fact on the way to become a powerful ecclesiastical corporation, if the religious public do not open their eyes. My quarrel with it, however, at present, is its unchristianizing virtually all those who do not join it, by imputing to them erroneous and uncharitable motives.

I am, Sir, very faithfully yours,

Vale of the Severn, Nov. 12, 1849.

T. B.

P.S. If every city, town, and village, had its Evangelical Alliance, much good would ensue, and almost all the inconvenience I have alleged would be obviated. May such a time arrive!

CHEAP BIBLES AND THE BRITISH AND FOREIGN BIBLE SOCIETY.

To the Editor of the Nonconformist.

SIR,—There has been a letter put forth by the Committee of the British and Foreign Bible Society, signed by the Rev. A. Brandram, secretary, dated October 9, 1849, stating that they, after having well considered the "vexed question of the Bookbinders," by which, I suppose, they mean the charge against them of procuring cheapness of the Scriptures out of the wages of labour—principally female labour, with all its evil consequences—"they have come to the conclusion, that they have no duty to perform with regard to it, but to abstain from meddling with it!" Now, I should have thought that they had a very plain and obvious duty to perform "with regard to it," namely, that of ascertaining whether such a charge had any foundation; and in the event of its being found to be true, to have removed so great a

stain from their proceedings; or, on the contrary, to have shown to the world that it was untrue. They appear to think otherwise, not without, however, some misgivings—for they go on to say that "they know that they thereby expose themselves to the danger of being misunderstood, and that some will put an evil construction upon their silence."

With this I cannot quite agree, for I am afraid there is little danger of their being misunderstood. The real danger is in their intention of pursuing the course complained of, which, alas! they are determined shall be too well understood. The rest follows: those that do evil seldom escape the just imputation of evil upon their actions.

They next give an account of how the contract was entered into, who was chosen; and how the contractress volunteered an assurance that the "wages of her work-people should not be lowered from what they had been for the previous two years," which the bookbinders inform us, in their "Address," was not kept to. However, passing on, they say, still affecting to consider it as a matter in which they have no concern, but as only affecting their contractress:—

"She has now published her statement. We have no reason to doubt her credibility. Mr. Dunning and his friends declare that her statement is false; but the Committee do not feel themselves the tribunal before which the question has to be tried, and the parties must be left to settle the question as best they may."

In telling the parties "to settle the question as best they may," they appear to be quite oblivious to the fact, that they first put their Bibles and Testaments up to be bound by contract, and then reduce their prices in consequence of that contract, which produced the state of things now forced upon their attention.

But even as they put it themselves, there is great disingenuousness, for by the "Address" I find they were memorialized by the parties referred to, to prove the truth of their contractress' statement by a reference to her wages book, promising that, if it was by such reference found to be correct, to state the same in print, and send a copy thereof to every member and subscriber of their society. A proposition the fairest that could be made, but to which they declined to accede, and of which they omit all mention in this letter. This omission speaks volumes as to the fairness in stating the question. If the bookbinders were in error it was their bounden duty to seize this opportunity to prove them so, and make them the instruments of its reparation, which, according to their pledge, they were willing to be. But, alas! is not the fact patent? or, perhaps, I ought to say more cautiously,—is there not the strongest imaginable suspicion that they would not have been proved incorrect by such investigation, or it would most surely have been made? It is easy to get up lists of higher wages now, when there is clearly a purpose to be answered,—the true solution to the "vexed question," what was paid before there was any purpose to answer? for to this amount it must return when they resume their usual course.

From the whole, it appears that they mean to make no alteration, and, that there shall appear no reason for it, they refuse to make inquiry into the matter, trusting to the avarice of their purchasers for support, while they call upon the name of the Lord to bless them in their work. Could the professed enemies of the gospel desire more than, that the Bible should be made cheap by the likely cause of that pollution which destroys the character, the body, and the soul.

X. Y. Z.

A GENEROUS CHALLENGE, AND AN APPROPRIATE THANK-OFFERING.

To the Editor of the Nonconformist.

SIR,—A gentleman who has already contributed largely in aid of the London Congregational Chapel Building Society, but whose name I am not at liberty to publish, has authorized me to make known that he is willing to give £500 towards the above society, on the condition that nine other persons contribute an equal amount. If £4,500 be raised, in the way suggested, in the course of the second year of the society's operations, he will make the amount £5,000. The design of this generous challenge is to secure that additional amount of income, and thus augment the power of the society to carry on the work of chapel extension in the metropolis. It is possible that this proposal may meet the eyes of some individuals who are equally impressed with the importance of this great work, and whom Divine Providence has blessed with the means of aiding it to the extent proposed. Most thankfully will the committee receive such aid; and add such noble contributions to the present gratifying list.

Applications to the society for assistance are multiplying fast. Many important openings are urged upon the attention of the committee. Eligible sites in new and populous districts could be at once secured, and temporary or permanent chapels erected, if the society had the requisite funds. The committee is resolved not to incur any pecuniary responsibility which it does not feel itself able to meet. It would rather endure the painful disappointment of losing eligible sites, and foregoing the erection of chapels, than experience the greater vexation of bringing the society to a speedy termination by entering into speculations which cannot be realized. But the more work that can be thrown upon its hands, by a wise and upright course of action, the more will its thankfulness abound.

To give £500 is the privilege of only a few. There are very many who are willing to aid the important movement of chapel building in London, whose circumstances limit their contributions within much smaller sums. With no less thankfulness will the committee receive such assistance.

May I be permitted very respectfully to suggest to the friends of the Congregational churches of London, the propriety of erecting one place of worship as an expression of gratitude to the Almighty for his recent merciful interposition in the removal of the terrible pestilence, and for the manifold and distinguishing blessings which as a nation we enjoy? The committee has already secured an eligible site in Somers Town, and is waiting only for the funds to commence the building. Shall that chapel be a monument of thanksgiving? Other denominations of Christians, actuated by a laudable zeal, are endeavouring to present, in some permanent and useful form, an evidence of their gratitude to God for his recent merciful interposition on behalf of our

• Sold by Charles Cox, King William-street; and B. L. Green, Paternoster-row.

city and country. Shall the Congregationalists of London be wanting in this good work; and could we unite in an effort more appropriate than the erection of a commodious house of worship in the midst of a dense and neglected population, as a special thank-offering to Him who has so mercifully and so significantly heard and answered our prayer?

I remain, Sir, yours respectfully,
J. C. GALLAWAY.
10, Cambridge-terrace, Middleton-road,
Dalston, Nov. 19, 1849.

THE EARLY CLOSING MOVEMENT.

To the Editor of the Nonconformist.

DEAR SIR,—An inquiry in your "Notices to Correspondents" as to "what shopmen, &c., can do to help themselves" in the matter of early closing, seems to refer to some remarks of mine in a previous paper. As your insertion of the question seems to invite a reply, I would again intrude upon your space to offer a few suggestions on the subject.

I would do so by asking another question. What has been the history of almost all successful movements? Has it not been very much this? Those who in any locality have felt special interest in any attempted change have associated themselves together for its attainment; they have selected those of their number who seemed most earnest and competent to act as a committee on behalf of the society, to express its sentiments, to direct its movements, to conduct its agitation. The society thus organized has acted, not impulsively, not spasmodically, but with steady patience and perseverance, till success has crowned their efforts. Such a society, though small and feeble at first, forms a nucleus round which like-minded persons gather—in military phrase, it serves as a base of operations to those who are disposed to act with and for it.

Now what should prevent those who take a special interest in this movement, whether themselves confined in shops, or sympathizing with those who are so, from following in the track of all the successful movements of our age? Let a society of such persons, masters, assistants, and others, be formed in each town; let them choose as a committee those of their number whose earnestness in the cause gives promise of activity, and whose engagements afford the requisite amount of leisure. Three objects would then demand attention:—First, to excite an active interest in the movement among those young men who are as yet indifferent to it. So far as feeling goes this will be easily accomplished; but it will not be so easy to secure the hearty, zealous co-operation of all, or even of a very considerable majority. Almost all changes are effected by an earnest minority. Secondly, the assent of the employers to close at an earlier hour must be sought. A personal canvass at once shows who are disposed, who are indifferent, and who are opposed to the measure. A majority will generally be found in one or other of the two last classes; and it is in overcoming this indifference or opposition that the main efforts of the society must be made. Thirdly, a feeling on behalf of the movement must be excited among the general public, with the special purpose of inducing them to make their purchases at an earlier hour. This is of the utmost importance, as, if customers come late, the tradesmen will keep their shops open late. The feelings of John Gilpin, when, turning round his head, he saw three customers come in, are still those of many "a linen-draper bold." This, however, can generally be accomplished by means of personal appeals, by the distribution of such tracts as those published by the Early Closing Association of London, and perhaps still more effectively by the delivery of lectures and holding public meetings on the subject.

Let such an organization exist in every town; let it patiently and perseveringly work on; and though small and feeble at first, helpers and sympathizers will rally round it, and early closing will cease to be the exception and become the rule.

I have already, I fear, trespassed too far on your columns. If you deem these few suggestions worth insertion, I may next week make a few more.

Sincerely yours,
SAMUEL MANNING.

PUBLIC HOUSES ON THE THAMES.—The law restricting the sale of exciseable liquors before one o'clock on Sunday applies generally to the steamers on the river; but the long-voyage steamers are exempted. The halfpenny short-trip steamboats evade the law by colourably taking out licenses for long voyages, and then they sell liquors to their low class of passengers with so little restriction that worshippers coming from the churches at one o'clock are shocked and annoyed by the brutalities of drunkards reeling from the decks. It seems also that there is some crotchet which restricts the operation of the law to boats "moored at the piers," leaving them untouched while moving in mid-channel. The police have summoned the parties who originate the nuisance, without immediate success; but the Lord Mayor said he would wait on the Chairman of the Board of Excise on the subject.

QUEEN'S LETTER AND THE NATIONAL SOCIETY.—The Queen has been pleased to renew the favour, now practically become a triennial one, of issuing her letter for a collection in aid of the funds of the National Society for Promoting the Education of the Poor. The letter recites that the number of children attending schools in immediate connexion with the National Society amounted in 1813 to 40,484; in 1833, to 400,830; in 1837, to 697,911; in 1847, when the last return was made, to 816,874; and since that date they have proportionately increased. The whole number of children in attendance at Church Schools is estimated at a million and a half. The training institutions maintained by the National Society have during the last five years sent out 1,042 trained teachers (553 masters and 489 mistresses) into schools in various parts of the country. During the same time, the society have expended in aid of building, enlarging, or otherwise improving school-rooms and teachers' residences, £139,197 11s., in 1,940 cases of application; thereby affording accommodation for 266,542 children, at a total outlay of £767,980.

THE THANKSGIVING DAY.

Thursday, the day appointed by the Queen's proclamation for a solemn national thanksgiving, was kept as a close holiday throughout the metropolis, and, so far as we have heard, throughout the country generally. In London, it was in all respects like Sunday; the bad weather towards the latter part of the day contributing to the deserted aspect of the streets. The churches were well filled. A great number of the sermons preached on the occasion were noted in the newspapers of Friday morning. At St. Paul's Cathedral, the Bishop of London preached from a verse in the Psalms—"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—an eloquent amplification of his pastoral letter. In the course of his discourse he said:—

One of the most suitable and acceptable modes [of acknowledging the goodness of God, in withdrawing from us the scourge of pestilence, and preserving to our use the kindly fruits of the earth, will be to manifest a larger measure of charitable consideration for the physical evils which afflict our poorer brethren, and to make more strenuous efforts to remove, or at least to diminish them. Till this has been done, we can effect but little for their religious and moral improvement. The want of a decent and cleanly habitation is one of the chief evils which oppress the poor—an evil continually increasing with the increase of our population, and which we ought long ago to have taken measures to prevent. Neatness, order, and comfort, are unknown in their miserable and overcrowded dwellings; modest reserve is impracticable; delicacy of feeling is destroyed; grossness of manners and language—the consequence of a mode of life which admits of no retirement, seclusion, and meditation—becomes the habit of childhood, and prepares the mind for vicious intercourse in future years. None of the comforts of home are there—none of its softening, purifying influences; and can we wonder if, from such sinks of filth and immorality, come forth—if they are spared by epidemic disease—the scandals and pests of society, the mendicant, the drunkard, and the thief? It is not less our interest than theirs that our poorer neighbours should enjoy the conveniences and decencies of life; that they should possess the means, of which many of them are entirely destitute, of being cleanly, and observant of domestic propriety, having each their own home for their own family, and enjoying, if not many of the comforts of life, yet at least the blessings of which none ought to be deprived, the pure elements of air and water, so necessary to the continuance of man's health and strength. If those persons who have a competency of this world's means have been for the most part exempted by the goodness of God from the scourge of sickness which has proved so fatal to the poor, they have surely in such exemption a special motive for charitable exertion to remove and mitigate the evils which render the poor so liable to the attacks of epidemic disease. Every one may do something towards this object in his own parish and neighbourhood, and much may be accomplished by the active exertions of associated Christians.

At Westminster Abbey, Dean Buckland illustrated the case of the nation by that of Naaman, whom disease had brought to a knowledge of God; moralizing, in a sanitary sense, the injunction to "wash and be clean." Observing on the condition of London specially, he said:—

It was impossible for a population of 2,200,000 souls to be properly washed and cleansed, and for the air to be purified, without means for the simultaneous removal of all impurities at the moment of their production; and if, through the avarice, the folly, or the jealousy of man, this were not done within the next two or three years, we should not be able to prevent the recurrence of this grievous visitation. God supplied the means for man's use; he gave rain and sunshine, but man must till and reap. God furnished the ingredients of the *materia medica*, but man must administer them; and so in sanitary measures. God worked no miracles to save the uncleanly and intemperate. It was a mockery to pray to God to preserve us from disease if we took no means of preservation after all our warnings; and if, having been unclean, we should be unclean still; and having been intemperate, we should be intemperate still; if we neglected the late solemn and serious warning, and should perish,—the fault would be our own, and our blood and that of our children would be upon our own heads.

There were a few exceptions, in which the pastors expressly deprecated any natural interpretation of the pestilence,—as Archdeacon Hale did in the afternoon at St. Paul's Cathedral; but the great majority of the pulpit addresses took their tone from the Bishop's letter. "The deliverance," said Mr. Dale, in the church of St. Pancras, "ought to be regarded as a voice that called from the graves of those who had been swept away," enjoining us to combat the malignant influences around us, and especially to rescue the poor from the morbid influences to which they are exposed—

He who sought deliverance, what deliverance had he but to perform his duty? He was called upon to promote the removal or mitigation of the predisposing causes of disease on the one hand, and of pauperism on the other. Whatever evils had grown up through man's neglect ought to be obviated through man's exertions. The experience of the recent visitation had given an importance, interest, and dignity to sanitary science, which it was to be hoped would confer permanent benefits on the community.

At the Royal Chapel of the Savoy, Mr. Forster very forcibly pointed a further moral—

The physical condition of the labouring classes is the black spot upon English society, which must be removed, or worse things must come; we shall be punished yet seven times more for our sin. Days of severe trial may be at hand for our country, and let not the poor have cause to say that the rich are not really Christians. If the late pestilence should prove a means of drawing attention to this great and crying evil, and of ultimately removing it, then it will be justly remembered as the most blessed visitation that ever fell upon a people.

In most of the churches liberal collections were made on behalf of the poor who had suffered by the

cholera. In the Paddington churches, at the morning service only, upwards of £700 were collected.

The following remarks were made in the course of a very admirable discourse preached by the Rev. Dr. Cumming, in the Scotch National Church, Crown-court, London, to a crowded congregation. The doctor's sermon was directed to the illustration of the 103rd Psalm, from the 6th verse to the end. He drew particular attention to the passage, "The Lord executeth righteousness and judgment for all that are oppressed;" and in doing so he observed:—"Our selfish neglect of the poor, our deafness to the cry of the down-trodden, our indifference and apathy while thousands wallowed in pigsties and ditches and dens of impurity and filth, such as Mr. Simon (the City of London Medical Inspector) describes—while we were comfortably and luxuriously housed—have at length entered the ears of God. In vain strong cries were uttered and awful pictures given. No impression was made. The cholera came, not an invasion from beneath, but a beneficial messenger from above. It first put forth its force in the dark, dirty, and undrained localities which our avarice suffered and lived on, and from these foci it radiated far and wide—from Bethnal-green to Belgrave-square. The splendid mansion is not safe, because the dark and filthy hovel breeds pestilence beside it. In vain will the most effective preachers fill our metropolitan pulpits, while dead bodies, thousands in number, are separated from the living worshippers by thin partitions percolated by deadly gasses. People begin to feel that it is as easy to be poisoned through the lungs as through the stomach. In mercy, God has sent the pestilence to lift the veil that has long concealed subterranean London death and life from upper London life, and made the latter stand aghast at the perils it breathes and moves among. Selfish rich man! in spite of your wishes, you are tied by innumerable bands to the poorest; and if you improve his condition by your beneficence, your health and happiness will be improved also; if you do not, you, the living one, will be doomed, like the criminal of old, to carry about with you the dead and decaying body of him who, but for you, might have been well, and a contributor to the wellbeing of society." The thank-offering after service exceeded £130.

POULTRY INDEPENDENT CHAPEL.—REV. T. BINNEY.—The Independents worshipping at various places in the City met unitedly at the Poultry Chapel in the morning, for the purpose of offering up their joint praises and thanksgivings. The spacious chapel was densely crowded, several having been compelled to remain standing in the aisles and at the entrances during the service. After singing and prayer, in which the various Independent ministers in the City took part, the Rev. T. Binney ascended the pulpit and delivered a discourse suitable to the solemn occasion. Though the religious public (he said) recognised a divine law in every circumstance of life, they did not forget those laws which appertained to a lower sphere. They believed that the late pestilence was attributable to secondary causes and fixed physical laws. They believed it right that they should understand the operation of these physical laws; and if they perceived that there was any connexion between the circumstances about them, or about their dwellings, which experience showed had a connexion with the pestilence, they were to feel that this was God's method of teaching them, of opening their eyes to an intelligent observation of the laws under which they lived, and that it was one of the methods by which He called upon them to put themselves in harmony with those laws. But, while this was readily granted, they also believed that God exercised spiritual superintendence, providential government, and that another of the laws under which they lived was, that God could hear prayer and answer it. These two things were so interwoven that it was not for us to say where the one ended and the other began; but, as religious men, acting under the influence of religious faith, we looked to both united; and, without at all denying the fact of the possible operation of the lower system of law, we cast ourselves before God in our families and sanctuaries and offered prayer, and when we saw that the pestilence had been removed we rose up and recognised the hand of God; and, because we had obtained the thing we ask for, we believed we had got it because we asked. The practical effect of our experience when properly looked at was this—not that we should go on, caring nothing about physical causes, and that, whatever happened, we could pray again, but taking good heed of all that God by our experience teaches with respect to placing ourselves in harmony with the lower law. Then, though the necessity might arise again for our supplication, yet we should find, with regard to everything connected with our whole being, that "great peace and great safety have they that love the divine law," and that all God has laid down, as well as the principles by which He governs, and we are to walk, "work together for good," and call for nothing but praise. He afterwards said he hoped the Independents had not done wrong in having only that particular service on that particular day. Some of the Independent ministers in the City had already had special services for thanksgiving, not waiting for the command of the sovereign, whom, however, they were willing to obey. At this service they were acting in harmony with tens and hundreds of thousands of good men throughout the land, who were at that moment bowing before their Maker and Redeemer, and expressing their gratitude. A liberal collection in aid of the Christian Instruction Society was then made, and the services, which were conducted throughout with profound attention upon the part of the vast audience, terminated.

At the Roman Catholic Cathedral, St. George's-fields, the Rev. Dr. Doyle begged his hearers to remember that they did not take their instructions from the temporal sovereign, but that they performed their acts of thanksgiving as directed by the ecclesiastical authorities, and not in obedience to any regulation or edict of a temporal governor. The Catholics of the metropolis had assembled there in great numbers that day, in compliance with the instructions of their ecclesiastical superiors, but it must be recollected that they had already returned thanks to the Almighty on three distinct occasions for his mercy in removing the pestilence from among them, and, besides those which had already been observed, it was intended to have another final day for the Catholics of London to return their thanks in a more public and solemn manner. Nevertheless they had met there that day, not in consequence of any instructions from any temporal sovereign, but because they felt that every day they had a duty incumbent upon them to return thanks for manifold mercies received from the Omnipotent.

At the Great Synagogue, Duke's-place, the Chief Rabbi, Dr. Alder, said the medical officers had done their duty, but they were called upon to afford all the assistance they could, and he hoped that they would now establish a dispensary in connexion with their three synagogues, where the poor and afflicted might find consolation in their misfortune. A collection, which amounted to about £250, was made.

At the Reformed Jewish Synagogue, Margaret-street, Cavendish-square, Dr. Marks highly commended the appointment of a day for solemn thanksgiving, and expressed great satisfaction at the unanimity with which the Jewish population of London had acquiesced in it.

STATE OF LONDON.—At the Mansion-house, on Friday last, Mr. Hodgson (the superintendent of the city police) said he had to report a circumstance unparalleled in the history of the force. From nine o'clock on Thursday morning until nine at night, there had not taken place in the streets a single case which called for the interference of the police. There did not appear within the whole compass of their jurisdiction a solitary instance of disorder or intemperance of any kind; and even in Petticoat-lane and its neighbourhood, which certainly comprehended the most riotous and troublesome persons in the city, there was not the slightest disposition to break through the solemn engagement to pay due observance to the day of thanksgiving. With respect to the Jews, the occasion was as strictly observed by them as by the most rigid Christians, so that the whole of the city police force might be said to have had a holiday.

MANCHESTER.—In the town the shops were almost universally closed, the warehouses entirely so; the same regularity being also observable in the outskirts of the town. In all the Established churches, as well as in many Dissenting chapels, morning and evening services were held, and the congregations were numerous. Generally, the town presented an aspect of quietude which is peculiar to the Sabbath; and even in the lower and densely-populated quarters there was comparatively little of that disorder with which a holiday is usually characterised.—*Manchester Examiner*.

EDINBURGH.—In this city the day was, on the whole, very decorously observed. The shops, with almost no exceptions, were closed, and business generally suspended. All the congregations in connexion with the Established and Free Churches held two diets of worship, but in most of the Dissenting chapels there was no service. The day was also largely devoted to the purposes of recreation.—*Scotsman*.

DUBLIN.—The public offices were closed, and business was wholly suspended in the establishments of Protestant merchants and shopkeepers. The Roman Catholic Church having fixed Sunday as the day of thanksgiving, the members of that religious profession paid no outward attention to the Queen's proclamation. The churches were all densely crowded.

COLLECTIONS ON THE DAY OF THANKSGIVING.—The *Times* of yesterday publishes the amount of collections on Thursday last, in upwards of eighty churches in London. It appears that the total amount collected was £3,160 18s. 2½d., which would give an average to each church of about £36. At St. Paul's Cathedral the collection was, £37; at Westminster Abbey, £75. The proceeds of the collections are to be variously applied. In some cases they are to be handed over to the Society for Improving the Dwellings of the Poor, in others to the relief of the widows and orphans of the victims of the cholera, and in one or two cases to building new churches.

LITERATURE OF THE POOR.—A good, hard-working, real Christian, and who seems in earnest about his Christianity, has shown us some grossly indecent and immoral publications, which he says he has picked up in his visitations among the poor, stating at the same time that, horrified by their character and tendency, he has made inquiries, the result of which induces him to believe that at least 11,000 of such publications are circulated annually in this town. They are purchased on Saturday night, and constitute the Sunday sermon.—*Coventry Herald*.

In reply to a letter of inquiry by the shipowners of Cork, Sir Denis Le Marchant has been directed by the Board of Trade to state, that from the 1st of January next, all ships duly owned by British subjects will be admitted to registry, without inquiry as to their place of build.

THE BRITISH CHURCHES IN RELATION TO THE BRITISH PEOPLE.

THE ARISTOCRATIC SENTIMENT.

Mr. Miall's fourth lecture was delivered last Thursday evening, to an audience more numerous than on any of the previous occasions. The following is a condensed report of the lecture, which was of great length, but listened to throughout with the deepest attention, and frequently much applauded:—

The morbid symptoms of the religion commonly exemplified by the British Churches, to which attention was pointed in the foregoing lecture, were regarded as arising from causes of a purely spiritual character. We may distinguish them, we think, without impropriety, as indigenous—the fruit of tendencies inherent in our nature. But besides this intrinsic weakness and inferiority of spiritual life, the action of that life is injuriously modified by certain extraneous influences. Just as an individual in whose character Divine truth has wrought a real and entire transformation, retains all his peculiarities of natural taste and temper, so experience proves that religious organizations, constituted upon whatever plan, exhibit, more or less, some characteristics of local or national origin. It is to the consideration of the most prominent of this class of agencies that I now turn; and I propose to devote the present lecture to an examination of the manner in which the sentiment of aristocracy operates upon the spirit of our Christian societies, and tends to impede their success. I shall attempt to describe, as precisely as I am able, what I mean by the aristocratic sentiment—to show that it has nothing in common with the genius of Christ's gospel, but is directly opposed to it—offer some illustrations of its existence and action in the Churches of our land—and point out the obstructive influence it exerts in relation to their enterprise and success.

It will be obvious, at a glance, that I make use of the term aristocracy in the broad, popular sense with which we are all familiar. The remarks I shall have to make will have no reference to aristocracy as an integral part of our civil constitution. The political institution, however, ancient and powerful as it is in this country, has been the occasion of drawing out, amongst all classes of the community, what would probably have manifested itself, to some extent, even in its absence—a tendency to cherish the spirit of *caste*. The governing circle which the precision of law has rendered definite, repeats itself in wider and less distinct circles down to the very bottom of society; and each claims for itself somewhat which it regards as incommunicable to the grades beneath it. Consideration is apportioned to every man according to the place which he occupies on the graduated scale of social life—each class knows and asserts its own pretensions, especially as compared with those of the classes below it—and, almost universally, each is striving to add to its own exclusiveness as much as will equalize the amount with that of the class next above it.

The disposition which shows itself in these results is, perhaps, more powerfully operative in British society than in that of any other country under the sun. The source of it is what I have ventured upon designating “the aristocratic sentiment.” The simplest element to which analysis can reduce it is—*value attached to man according to the circumstances of his worldly lot*. In feeling, if not in positive conviction, we associate the idea of merit with social position; and, unconsciously, set down a man's temporal state and prospects in the catalogue of his virtues or vices, as the case may be.

It can scarcely be necessary to occupy more than a moment, in showing that the sentiment under consideration is not in unison with the spirit of Christianity, but is sternly condemned by it. The entire scope of the gospel is plainly intended to detach our sympathies from what is material and transitory, by which they are easily attracted and deeply absorbed, and to intertwine them inseparably with what is moral and imperishable. It is, besides, especially incongruous in the disciples of Him who put honour on poverty, by associating it with the brightest manifestation of the Divine character, and with the loveliest and only perfect development of human nature. We are not, however, left to inference in this matter. The New Testament contains such an abundance of preceptive direction condemnatory of the aristocratic sentiment, that nothing but experience of the power and propensity of human nature to practise deception upon itself, could prevent our surprise that men imbued with Christian principle could find any pretext strong enough to seduce them into an indulgent regard of the evil. On this, as on other matters, there is a thorough harmony of the practical exhortations of scripture with the spirit of its doctrinal discoveries, and both are diametrically opposed to the giving any countenance by the Churches to the aristocratic sentiment—a sentiment so obnoxious even to reason, that if Christianity did not condemn it, we should doubt if Christianity were a message from above.

Guided, then, by these considerations, and taking into our account the power exerted upon us by a common governing purpose to liquify, if I may so say, our social feelings, and cause them to commingle, we might reasonably have supposed that within the precincts of the Church of Christ, the distinctions which grow out of worldly position, and which separate men into exclusive classes would speedily fade and become invisible. It is not without a sense of pain that I am obliged, in passing on to an examination of the state of the British Churches, in reference to this matter, to furnish a melancholy contrast to what expectation might have pictured. All denominations are affected—some, perhaps, more than others—none so little as not to detract from their influence and impede their usefulness. The same pride of class, the same exclusiveness, the same deference to rank and wealth, the same depreciating view of poverty, the same struggle to keep up appearances, the same notions of respectability, the same frigid reserve on the one hand, and shrinking timidity on the other, proceeding from the same cause, and that cause having nothing whatever moral in its character, are to be found inside, as outside, the Christian Churches of our land. There is a slight modification of the aristocratic sentiment by religious sympathies, of course—more marked, however, in individual cases, than in organized communities, and the type of the mischief may be milder—but, substantially, the same features of it are plainly discernible in the Church, as in the world. Intimacy of association and intercourse, based on congeniality of tastes, habits, and pursuits, will undoubtedly link us more closely with one class of society than another. The friendships of Christian men, as well as of others, pre-supposing, as they must, a more than ordinary community between mind and mind, will, for the most part, be restricted to that circle they are most accustomed to frequent, and with the members of which they have most in common. It must be understood, therefore, that it is this measure of a man's worth by what he possesses that I characterize as mischievous in our Churches.

The action of the aristocratic sentiment upon the British Churches, may be illustrated in regard to their religious sympathies, enterprises, and machinery—what they feel, what they project, and what they do—or, figuratively and broadly, for the sake of impression, the heart, the head, and the hands.

To close and impartial observation, ample evidence, I think, will present itself of a general and injurious modification of the *sympathies* of the Churches, by the insidious, and, perhaps, unsuspected influence exerted upon them by the aristocratic sentiment. Wherever Christian principles, legitimately pushed to their practical consequences, would militate against the exclusive claims of the wealthier and more powerful classes, or recognise and vindicate the rights of manhood, as such, independently of worldly position and circumstances, there is less frequency, less earnestness, less conscientious fidelity, in the display and exemplification of them. Between God's mode of dealing respectively with the rich and the poor, and the treatment of them by the Churches, there is little correspondence. Religion, as embodied in the written word of God, and in that more emphatic living Word which “was made flesh, and dwelt among us,” uniformly champions, if I may so speak, the cause of the weak, the friendless, the oppressed—religion, embodied in modern organizations, preaches up the rights of the powerful, and dwells mainly upon the obligations of the powerless. Originally, her voice was uplifted with most impressive sternness against the injustice and tyranny of the strong—now, she oftener rebukes the discontent of the down-trodden and the impotent. Scarcely less fertile of illustration are the *enterprises* of the British Churches—the general character of their plans of usefulness. Foreign missions, which at first blush might seem to represent a noble exception, present such an exception only as confirms the rule. They have passed through the stage of contempt, and have even reached that of fashionable patronage. Bishops and nobles, the wealthy and the wise, merchants and mariners, almost all classes have united their testimony in favour of religious enterprise in this direction; and not to be interested in it is, in effect, to declare the good opinion of the world a matter of indifference. In our own large towns the supply of direct religious means is regulated, not by the wants of the population, but by prospects of pecuniary support. We plan our spiritual undertakings, much as we should do were we convinced that men's immortal souls are of importance in proportion to the elevation they have attained on the social scale. In regard to the use of the press, as an instrument of religious instruction and impression, we have exhibited the same preference of quality over numbers. As might have been anticipated, *practices* follows in the same track as project; and what the Churches do, bears a close resemblance in character to what they plan. I profess here, as, indeed, throughout, to describe only what is general. Exceptions, and, in this instance, large ones, I cheerfully

admit. But I am bound to say, that in watching the operations of our religious institutions, whenever I have endeavoured to put myself in the position of the humbler classes, and have asked myself, "What is there here to interest such?" I have been at a loss for a reply. I do not arraign architectural magnificence—we cannot, indeed, boast much of it outside of the Establishment—for in continental countries I am not aware that it discourages the humblest worshipper. But here, in Great Britain, we carry our class distinctions into the house of God, whether the edifice be a splendid monument of art, or whether it be nothing superior to a barn. The poor man is made to feel that he is a poor man, the rich is reminded that he is rich, in the great majority of our churches and chapels. The square pew, carpeted, perhaps, and curtained, the graduated scale of other pews, the free-sittings, if there are any, keep up the separation between class and class; and even where the meanly-clad are not conscious of intrusion, as is sometimes painfully the case, the arrangements are generally such as to preclude in their bosoms any momentary feeling of essential equality. We have no negro pews, for we have no prejudice against colour—but we have distinct places for the penniless, for we have a morbid horror of poverty. Spite of all discouragements, however, some of the lowly and unfortunate find their way into our places of worship. Possibly, their emotions may be elicited by prayer—seldom, we should think, by the discourse. It may be excellent, persuasive, pungent—but, in multitudes of cases, it will also be cast into a mould which none but the educated can appreciate. Let it not be said that this is owing exclusively to their ignorance. "The common people heard" our Lord "gladly"—the early reformers won their way to the inmost hearts of the lowliest of men—and even those who in our day are judged to be too uncultured to profit by the ministry of God's word from the pulpit, are sufficiently intelligent to derive interest from a public political meeting, to appreciate the points of a speech from the hustings, and to feel the force of an argument when put to them in private. No! it is not altogether ignorance which prevents them from following the generality of preachers. It is the entire absence of colloquialism from the discourse—an absence imposed upon the speaker by that sense of propriety which the aristocratic sentiment engenders. The etiquette of preaching prescribes an exclusively didactic style—and an address, the aim of which is to save souls, is supposed to approximate towards perfection, in proportion as it is free from conversational blemishes and inaccuracies, satisfies a fastidious and classical taste, and flows on in one unbroken stream from its commencement to its close. The consequence is, that whilst some few are pleased, and, perhaps, profited, the mass remain utterly untouched. Oh! for some revolution to break down for ever, and scatter to the four winds of heaven, our pulpit formulas and proprieties, and leave men at liberty to discourse on the sublime verities of the Christian faith, with the same freedom, variety, and naturalness, with which they would treat other subjects in other places!

The influence of the practical inconsistency on which we have been animadverting, is fatally obstructive to the successful prosecution of Christian enterprise in this country. To a very wide extent, the purport of the gospel is misunderstood by the poor, and its pretensions have fallen under suspicion. There are, alas! not a few moving in the humbler walks of life, who regard Christianity as an artful contrivance, devised to keep the poor in subjection, and who are active in diffusing the pernicious calumny. And their converts are far more numerous than we have been in the habit of supposing. There is, in the very heart of our working classes, a leaven of bitter infidelity, which is silently working its way, and threatens, unless destroyed, to corrupt the entire body. The power of that infidelity may, I think, be ascribed, not to the force of any reasoning employed by its advocates, nor, principally, to the ignorance of those whom they address—but to the deep discontent of soul which a sense of social ostracism has engendered. The terrible popular Atheism of the first French Revolution, intolerant, spiteful, fiendish, was not chiefly the effect of philosophic writings, nor a revulsion, as is generally supposed, from childish superstition—for, amongst a contented people, philosophy, so called, might have plied its polished weapons to little purpose, and superstition might have continued with comparative safety to "play its fantastic tricks before high heaven." No; that Atheism was the savage and defiant yell of a multitude whom sympathy had never come near to soften—whom kindness had never addressed—whose genial emotions nothing had ever awakened—whose hearts no previous care or compassion had linked to the good and the true. They whom society had treated as brute beasts became such. Left alone with their misery, and despised on account of it, they grew ferocious. Revenge nestled in their bosoms, and hatched there every malignant passion—and they evidently derived a horrid satisfaction from offering the most offensive insult to the Majesty on high. Let us not flatter ourselves that any such outburst of

unbelieving fanaticism is impossible in this country. I deem it not only possible, but, unless the outward lot of our poor slaving myriads unexpectedly brighten, and if the Churches continue to indulge, as they now do, the spirit of caste, I regard it as not unlikely, nor, perhaps, so remote as our desires would fain conclude.

Would that what we have described, lamentable as it is, were the whole of the evil! The negative side of it, however, is of a hue scarcely less melancholy than the positive. The operatives of these realms, taken as a body, and the still more numerous class whose employment is less regular, and whose temporal prospects are still more discouraging and precarious, must be described as living beyond even occasional contact with the institutions of Christian faith and worship. They feel no sympathy with them—they evince no respect for them. Their views, their tastes, their habits, their pursuits, if influenced at all by Divine revelation, are influenced only by its extremely indirect and reflex power. The Churches which, if they were true to the spirit of their mission and the design of their Lord, would have penetrated this large section of society with a feeling that it was cared for, and would have presented so many green spots in the world's wilderness in which man, however outcast, might count on sympathy from man—the Churches, which might and ought to have won from this over-burdened, under-fed, and sorely-neglected class, a general confidence, resembling that formerly given by negro slaves to missionaries in the West Indies—the Churches which should have turned the very hardships, and privations, and unbefriended loneliness of these people to account, by offering to them the respect due to their nature, and the commiseration due to their condition, and, wherever it was possible, countenance, counsel, and aid—the Churches are, to all practical purposes, as little known, as little cared for, as little trusted in, by this numerous body, as if they had no existence. The message of love is not recommended to the notice of this large and important class of society by the warmth and generosity of those who profess to deliver it. Their mission is, in this respect, a failure—a failure attributable chiefly to themselves. Their Master put within their reach all the elements of splendid success—pointed out clearly, by his own life and labours, as well as by those of his apostles, the way to it—and plied them with the highest and grandest motives to seek it—and, alas! all in vain. They now reap as they have sowed—sparingly; and they wonder at the ill-favoured character of their harvest.

I will only mention one other mode in which the aristocratic sentiment operates as an impediment to the efficient prosecution of Christian enterprise, and then dismiss the subject. The maintenance of class distinctions in the Churches necessarily hinders the natural development of very much of that moral power which they may happen to possess. "Union is strength;" but living, hearty, prolific union, there cannot be, in things spiritual and eternal, where worth is measured by the shifting accidents of life. Oh, these freezing conventionalities! one will never know how much good they nip in the bud, how much sap they prevent from rising and fulfilling its functions, until they have yielded in our Churches to the glow of unfeigned and unrestricted brotherly love! until, instead of many sections, there is one heart! until the manners of a selfish world cease to govern Christian disciples in their spiritual relationship to each other! He would, in our day, be the best friend of the Church, who should prove himself able to say, with effect, to the aristocratic spirit which now possesses and torments her, as Paul to the divining demon of the Philippian damsel, "I command thee, in the name of Jesus Christ, to come out of her."

THE PROFESSIONAL SENTIMENT.

The following is an outline—and little more, from the time occupied in delivery,—of last night's lecture, at which the attendance and interest were well maintained.

As far as research has yet extended, it would seem that there is not a single moral power which mind can bring to bear upon mind, with a view to influence its choice, of which Christianity has not availed itself in order to the furtherance of its beneficent object. Foremost amongst the powers capable of exerting upon man a governing force, must be ranked that which is developed by a systematic association of individuals. We have been so constituted that where it might be easy for us to resist the will of one man, it becomes almost impossible to hold out against the united wills of many. All men whose object it has been to convince and persuade their fellows, have attempted, more or less successfully, to yoke this law of our nature to the car of their designs. Association evolves a moral power—organization presents a machinery for the regular and manageable action of that power—organized associations, therefore, may be regarded as an economical application of the elements of moral force lying within our reach, or that conformity to the laws which God has impressed upon them, which will give them fittest

scope for complete development. Churches, as we have seen, are organized associations framed with a view to spiritual results. All organization supposes authority on the one hand, and subordination on the other—a prominent idea clothed, in some way or other, with the attributes of law, and separate and various agencies, governed by that idea. And there are two aspects in which authority, necessary to the coherence and action of organized association, may be viewed—namely, in its source, and in the mode of its application. The governing power may be originally and ultimately in the entire community to be controlled by it, but to some extent, at least, it must be delegated for present use to some kind of representative of it. Whose mind should be accepted as authoritative is one question—what tongue shall express that mind is another. Organization implies government—government, an executive. In spiritual societies, as well as in secular ones, there must needs be power and subjection, and a relationship, together with respective responsibilities and duties, between the two. It is with that conclusion, abstractedly as it has been stated, that we have at present to deal. All the subsidiary questions affecting the form of Christian Churches, their methods of discipline, and such like, we purposely set aside. The simple object before us now is, to take this abstract idea of necessary authority in organized associations into the light of the New Testament, and patiently endeavour to ascertain how far it gives encouragement to that which we propose in the present lecture to analyze, illustrate, and condemn—to wit, the Professional Sentiment.

When one sits down to study the New Testament with a view to ascertain what it teaches us on the subject of the ministry, one is almost startled to find so little, and that little so incidentally introduced. Modern notions respecting what we term the sacred office, and the various functions and responsibilities pertaining to it, find themselves very much, and very oppressively, alone, when wandering over the ground of inspiration. The extremely simple ideas developed by scripture on this head, are even now, in most Churches, choked up and concealed by some portion of the debris which the turbid current of ecclesiastical history has everywhere left behind it. Thus far, I think, we are conducted by New Testament authority—that the Churches of Jesus Christ, in order to their efficiency, are to be under government of some kind, and that such government is to be exercised over them by appointed officers. When the functions of these officers are alluded to, the expressions made use of invariably refer to the authority with which they are entrusted in regulating the movements of the body over which they preside. They are described as "over" the saints, as "having the rule" over them, as "admonishing" them. They are designated indifferently, and by interchangeable terms, overseers and elders. Here, then, is the prominent idea—certain individuals in each organized society of Christians, exercising over it a moral sway, guiding its movements, adjusting and maintaining order amongst its members, helping here, admonishing there, taking good heed both of doctrine and of morals, that the machinery whereby Christ's gospel is to be presented to the world may be preserved in the highest possible state of efficiency. What I do not find in the New Testament, is, that to these elders, or overseers, to whom is given the presiding authority necessary to all human organizations, spiritual as well as secular, the work of teaching, whether in the Church or out of it, is exclusively vouchsafed. Ruling in the Churches, in apostolic times, was not identified exclusively with teaching, nor teaching with ruling. There can be little doubt that "oversight" usually carried with it in those times, "aptness to teach;" most of the virtues qualifying for the one, being also necessary to the other—just as in our own day, a talent for debate may be set down as a high qualification of a cabinet minister, although his special office is that of administration rather than oratory. The writings of the New Testament do not authorize the conclusion that it is the prerogative, or the peculiar and exclusive duty, of any class in the Church of Christ, to communicate to others the gospel of God—nor the committal into the hands of him who presides over a spiritual community, of a monopoly of those instructional ministrations whereby the Church itself is to be edified, or the world converted—conceptions with regard to the Christian ministry, the origin of which may be discovered in ecclesiastical history, and the only apparent scriptural sanction for which is obtained by confounding gospel preachers with the Jewish priesthood. After an effort to realize the actual circumstances by which the earliest Christian societies were surrounded, I cannot imagine anything similar, even in spirit, to what so largely and generally obtains in the present day. Doubtless, they who ministered to the Churches "in word and doctrine," were recognised as teachers on account of their evident qualifications for the work. Perhaps, too, as soon as external affairs would permit, they became the stated instructors of the bodies with which they

associated; and they certainly received, where necessary, out of the common fund of the body, whatever was deemed requisite to their temporal maintenance. Nor do I think it at all certain that we, in this age and country, are bound, or would do well, to transplant all the forms of proceeding which were eminently adapted to the demands of primitive times. But if these views of what obtained then in the practice of the Churches approximate to correctness, they are important, because they enfold a general truth of great moment, the practical forgetfulness of which has been followed by serious evils.

It is, perhaps, difficult to describe with accuracy what are the prevailing ideas which clothe themselves in such phrases as, "the sacred order of the Christian ministry"—each section of the religious world exhibiting some variations in the interpretation it puts upon them. The vaguest and most general form in which the erroneous impression shows itself, is in a broad classification of society into clerical and lay. A minister is, as minister, segregated from the mass, and becomes, in virtue of his calling, a member of a consecrated order. He is regarded as, in some sort, not merely qualified by his gifts, but authorized by his profession, to discharge duties with which laymen should not meddle. He claims, and he generally receives, respect, not merely on account of the office which he fills, for he may fill none; but on account of the sacred brotherhood to which he belongs. Others agree with himself in holding that there is a deference which he owes to "the cloth." The pulpit is his, as it were, by right of his ordination—and, even if others are sometimes admitted there, they are there rather by a tolerated irregularity, than by the inherent right of their qualifications. In short, the position allotted to him is one of modified sacerdotalism. Now, I do not believe that Jesus Christ ever instituted such an order in his Churches—or that the apostles anywhere hint at its existence. In sacred offices I do believe, and for them I cherish a profound respect—in a sacred order I have no faith whatever.

The professional sentiment is the feeling naturally excited and sustained by those views of the Christian ministry which we have already adverted to, as wholly devoid of scriptural sanction. It is cherished alike by ministers and people—in most instances, we believe, conscientiously. It would ill become me, therefore, deeply convinced as I may be of its pernicious tendency, to treat it otherwise than in the calmest, most dispassionate, and tenderest spirit. But I cannot consent to employ language in reference to professionalism itself, which might justify a suspicion that I think it comparatively harmless. There would be gross moral cowardice in handling this confessedly delicate topic in an evasive manner—more especially as it is my confident persuasion that the operation of the sentiment, even if it has ceased, in great measure, to be actively and positively mischievous, is nevertheless productive of an incalculable amount of negative evil. If I am right, irritation at what I shall advance in a spirit free from even a temptation to offer offence, can hardly be justified. If I am wrong, my presumption will be best punished by proving me to be so.

I will now run over some of the principal arrangements which contribute to the development and sustentation of the professional sentiment.

I mention first, ministerial education. It must surely have sometimes flashed across a thoughtful mind, that, looking to our plan of providing an unintermitting supply of pastors for the Churches, one of the terms selected by inspired authority to designate the office, is, to say the least of it, inapposite. It is commonly, in a very technical sense only, that our Churches appoint elders. The most important steps which can influence the character, or affect the efficiency, of the future teachers of divine truth, are taken before the religious principle can have proved its genuineness, and before intellectual aptitude and qualifications can be determined. The common views which prevail respecting the ministry present it with no ordinary attraction to young and aspiring minds. Our academies, founded upon an eleemosynary basis, and offering an easy ingress to an honourable and useful occupation, naturally increase those attractions—and tend to insure a large admixture of inferior influences in motives which should be kept unusually pure. An education, in a great measure, technical, having consumed exactly that portion of life within which a choice of calling is feasible, leaves a young man, at the end of his preparatory course, even when he has discovered his original mistake, nearly precluded from altering his destination—and if, after having received ordination, any should see fit to withdraw from the ministerial profession, they are regarded as, in some sense, desecrating what is sacred. I know well how difficult it is, with modern notions of what the ministry implies, to devise a substitute for the existing plan, which would not be open to the same objections—and hence, I conclude, any system whatever of ministerial education must be fraught with many and serious perils. As the wicket-gate, either to eldership or pastor-

ship, I regard it as productive of more injury than benefit. If, for a considerable portion of our countrymen, it is necessary that the office of spiritual teaching should be filled with educated men, a fact which I do not dispute, still I think it would be possible for the Churches to wait the unfolding and ripening of spiritual character in their members, before giving practical aid to those contemplating the episcopal office—and to impress upon all who might aspire to fill that honourable sphere of labour, the importance of informing and disciplining the mind to as great an extent as possible. Without, however, laying upon these observations a heavier stress than they will bear, it will be seen, I think, how powerfully the present system of ministerial education serves to feed the professional sentiment—how well adapted it is to inspire high notions respecting all that is deemed peculiar to the "order"—and how likely it is to beget a jealousy of any teaching instrumentality which has not passed through the customary academical training.

Next, in the natural order of the arrangements now under our review, comes ordination. A few passages in which mention is made of specific appointment to "eldership" in the Churches—two or three which imply such appointment to have been expressed, as, indeed, appointment to office usually was in the East, by imposition of hands—and an apostolic phrase, here and there, intimating the communication of some supernatural gift at the time of this designation to office—constitute, scanty as it is, the entire sum of scriptural materials, out of which ecclesiastical ingenuity has fashioned the doctrine of ordination. To a considerable extent, the estimate now set upon the necessity and virtues of this rite, by Nonconforming Churches, is moderate in comparison of what it once was. But the sentiment of the body, deeply tinged with traditional prejudice, seldom shows itself abreast of its intelligence. The young minister does not ordinarily feel that he has ceased to be a layman, or that he may becomingly discharge all the functions of his office, until after his ordination. Many of his brethren, and most of his people, would be a little scandalized at his administering the Lord's supper before he has been so set apart. There is a still larger number of persons who connect with ordination, an initiation of the subject of it into the sacred order, and who regard him, whether occupying office or not, as retaining until death all the special rights and responsibilities of ministers of Christ. Those imaginary lines which separate the ministerial class from the rest of the Church, and place it, as it were, in exclusive possession of the prerogatives of spiritual ruling and teaching, are deepened, and rendered almost ineffaceable, partly by the rite itself of ordination, chiefly by the yet lingering superstition with which its effects are generally regarded.

The almost universal practice—to which, however, the different sections of the Methodist body present an exception—of limiting spiritual teaching in each Church, so far at least as it is stated and official, to a single individual, is another of those arrangements in which the professional sentiment finds development and sustentance. In apostolic times, there seems reason to conclude, all the Christian disciples of one city or town were united together in spiritual fellowship, and constituted the one Church in that town—and the offices both of oversight and of teaching were as numerous in each Church, as convenience might prescribe, or as the distribution of gifts amongst the members would allow. To some such mode of manifesting and nourishing their spiritual life, the Christian Churches in our land will probably return by slow degrees, as the spirit of their faith becomes purified from the dross of worldly-mindedness. Meanwhile, it is but too apparent, that the needless multiplication of spiritual organizations in one locality, and the appointment of a single minister over each, but ill succeeds in eliciting either the life or the power of religious association. Our very mechanical arrangements, modelled, of course, in conformity with our ecclesiastical ideas, put a needless distance between teacher and taught, and exert a repressive influence upon the sympathies which should connect the one with the other. In each place of worship, there stands the pulpit—a visible symbol of the monopoly of teaching. From that spot, sacred to ministerial occupation, the devotions of the people are to be led by the same man that preaches the word every time the Church assembles, year after year. The service insensibly slides into a performance, which the assembly try to witness with becoming emotion, instead of participating in, and adopting as their own. Oh! those pulpits, and all the influences they infer! Would that no such professional conveniences had been invented! Would that some change of feeling, or even of fashion, amongst us, could sweep them clean away! The pastor and the flock alike suffer disadvantage—and it is hard to determine which is most to be commiserated. Not a few, we apprehend, in both relationships, would rejoice most heartily to go back to primitive methods. But, for the present, the tyrant custom overrules their wishes—and, perhaps in this instance, as in others, lurking tra-

ditional feeling refuses to keep pace with intelligent conviction.

But we have not yet exhausted the illustrations of the professional sentiment to be met with in our Churches. The canon laws of an ecclesiastical Establishment, itself a re-adaptation of Papal machinery to a purer doctrine, exert, in some respects, a more powerful influence over their views of ministerial etiquette than the dictates of common sense, and the lessons of experience, backed though they be by the sanction of apostolical example. Else, how comes it to pass that the stated discharge of the functions of eldership should be so generally regarded as incompatible with secular engagements? I do not believe that the ministry, generally, is justly chargeable with a mercenary spirit, or that gain occupies in their view so large a space as godliness—for if so, their choice of occupation has been, certainly, a most unwise one. But I wish to point out, in as vivid language as possible, the disadvantageous light in which our absurd prejudices place them. By condemning the teachers of Christianity, as such, to an entire abstinence from secular engagements, and bidding them subsist upon the voluntary contributions of their flocks, we shut up one-half, or more, of our ministers to a miserably straitened income, and give to the world an appearance of ministers "making a trade of preaching." When many a man is heroically struggling against actual want whilst ministering to his flock, and perseveres in the performance of his sacred duties under sharp and seemingly interminable privations, his very necessities, which can seek relief nowhere but in the bounty of others, throw over his entire work a false tint provocative of the suspicion that his objects are mercenary. But thus it is that the professional sentiment expresses itself—by such arrangements it is nourished—being at once cause and effect, of one of the most anti-scriptural and deplorable characteristics of evangelic church polity in our country and times.

To the foregoing illustrations I think it needful to add but one other—that presented to our notice by distinct clerical titles, official vestments, and all those external peculiarities intended to distinguish from others the members of the "sacred profession." The sects are very few, and the individuals are far from numerous, who treat all such outward marks as unworthy of notice. They minister to unworthy tastes. They lend a countenance to popular superstition. They are a relic, and a very absurd relic, of the old sacerdotal system, which delegated the whole business of religion to the priesthood, and which placed the efficacy of priestly mediation, chiefly in a minute observance of external forms and "bodily exercises." It is surely high time that the Christian Churches in Great Britain had got above such puerile trumpery—which, where it has ceased to be capable of doing positive harm, evinces, in close association with the grandeur of God's truth, a littleness of spirit in melancholy contrast with it.

To the insidious force of the professional sentiment I ascribe the tendency of religious effort in the present day to run into the shape of what are very aptly called, "interests." Wherever the religious life embodies itself, its influence should radiate upon the surrounding world just in proportion to its own amount and intensity. What is it we see instead of this? Multiplication instead of extension—conglomeration in the place of diffusion—separate spiritual organizations embodying precisely the same faith and practice, in the same town, sometimes in the same village, contending with each other, scrambling after proselytes instead of seeking converts, and giving to their respective "interests" the zeal, devotion, and labour, which ought to have been enlisted in the service of heavenly truths—churches discountenancing all effort which might re-distribute their own members, and, although swelling into proportions too ample for convenient assembling in one place, frowning upon every proposition which might appear to threaten the birth and growth of a rival body. These are terrible facts—to what are they to be attributed? Sectarianism will not resolve the phenomena—for different denominations are not felt to clash with each other so disastrously, as separate "interests" of the same denomination. They are just the consequences which might have been anticipated from the full development amongst the Churches of the professional sentiment—from the centralization of the spiritual functions required for every organization, in the hands of one man, and the placing of that one man's earthly comforts and prospects, exclusively, in the power of those to whom he ministers. Human nature would be dead within him if he did not desire to keep as many converts around himself as practicable, and look at the spiritual wants of society within his reach through the somewhat distorting medium of the possibilities of his own position. Let none say that a strain of remark like this flows from an uncharitable heart. I wish to expose the evil of a false system—I have no thought of undervaluing the men who are the unconscious victims of it. The same unnatural power of attraction which gathers up Christian life into numberless "interests," limits its action upon

society to individuals in office. Churches, as such, are scarcely cognisant of any but a very indirect responsibility for the success of the gospel in their respective neighbourhoods. To present and apply God's truth is understood to be the special, and almost exclusive, business of the minister. He is to fill the chapel—he is to recruit the Church. We have before glanced at this evil, and have traced it up to a mal-formation of religious principle as its ultimate source. But the proximate cause of it is clearly the power of the professional sentiment. Another of its mischievous products is the strong temptation it presents to repress or impede the development of lay talent and enterprise. There lies hidden and dormant in the bosom of religious society an immense amount and variety of talent which might have been elicited and trained—an assortment of mental and moral power in the germ, capable, when unfolded and matured, of effecting, under God's blessing, the most stupendous results. That the main purpose of the Churches is spiritual, instead of solving the mystery, rather increases it. Now and then, strength of mind, associated with irrepressible religious zeal, makes its way through every disadvantage, and reads the Church an impressive lesson on what may be done for Christ by unprofessional instrumentality. More, many times multiplied, are they, whose energies wither for want of scope and exercise. There may be danger in offering free scope to all who either have, or fancy they have, ability to edify the Church—a danger, however, which a ruling authority in the Church might reduce to extremely narrow limits; but, even at the worst, the possible danger is to be chosen rather than actual death. Another illustration of the injurious influence of the professional sentiment, is a ministerial *esprit de corps*. This may be, and sometimes has been, turned to useful account; but, as a whole, it is a hindrance rather than an auxiliary to the cause of divine truth. There has come to be a professional way of looking at things affecting the welfare of Christ's Church—a kind of corporate influence which works the subjugation of all individuality to a recognised pattern, and hedges round the freedom of each by the average opinions of all. Hence, the ministerial order among all denominations is naturally conservative—the last class in the Churches to apprehend and give way to the necessity of new spiritual enterprises. There is a feeling abroad, and extensively prevalent too—and it is only right that the ministry should know it—that the healthiest movements of the present age meet with no obstacle more uniform or more potent than that presented by the indisposition of the sacred profession. To a degree much beyond what they suspect, in large towns especially, they are looked upon as in the rear of the advancing age. The phenomenon is spoken of as notorious. Lastly, our present arrangements for the presentation of divine truth to the world, moulded into shape as they have been by the professional sentiment, have a powerful tendency to detract from its moral power. No mistake could well be more fatal than that of removing from the instrumentality employed by the Churches that large admixture of spontaneous, but duly regulated effort, which would have communicated to the whole the unimpeachable character of disinterestedness. It has thrown around the proclamation of the glad tidings an atmosphere of worldliness which places the best, the holiest, the most self-denying and heroically disinterested men, under a fearful disadvantage. Where is the minister whose experience will not bear me out in this? Where is he who has never wished, when about to address his fellow-men on the things of eternity, or when dropping words of caution, instruction, comfort, or reproof, in the family circle, or at the side of the sick bed, that all recollections of his professional character could, for the time, be obliterated from the minds of his hearers, and that he could be received simply as a Christian man anxious to impart benefit to his fellow-men? Can we afford to give indulgence to a sentiment which, whilst it greatly circumscribes the number of labourers in Christ's vineyard, detracts also from the moral power of those engaged in the work?

I would earnestly conjure all who see reason to adopt the conclusion I have ventured to set forth, to guard against exposing it to needless prejudices, by making it the ground of personal insinuations and judgments. It should not be assumed that they who, if the foregoing remarks have weight, occupy an unscriptural position, seriously obstructive of active religious effort, have been placed where they are, by motives inferior in any respect to those which have induced their respective flocks to sustain them there. But, on the other hand, this is not a question which will admit of being shelved as inconvenient—as one which it is treasonable to broach, and useless as well as dangerous to discuss. I claim for myself, and for all who think with me, as clear a right to plead conscience in giving utterance to these opinions, and as full a title to respectful treatment from those who differ, as I am anxious to see awarded to themselves. If I have erred, there is learning, talent, and piety enough in the Churches

to counteract the error, and, doubtless, they will do it. If, however, the views I entertain of the Christian ministry, are, substantially, such as were held and acted upon in apostolic times, the sooner we get rid of all the colouring which subsequent ages have thrown into them, the better for unadulterated Christianity.

The sixth lecture, on the "Trade Spirit," will be delivered to-morrow (Thursday) evening.

LECTURES TO WORKING MEN.

The third of these lectures—undertaken, it will be remembered, in connexion with the Congregational Union—was delivered last night, at the Mechanics' Institution, Chancery-lane, by E. Swaine, Esq.: subject—"The Political Franchise, a Public Trust, demanding an intelligent and virtuous care for the Public Good." D. W. Wire, Esq., occupied the chair.

The lecturer commenced his address by explaining, that while the selection of one holding views identical with those held by the great majority of the working classes on the subject of the suffrage, might justly be regarded as an expression of goodwill on the part of the Union, yet that he alone was responsible for the opinions to which he was about to give utterance. As representing others, his topic was simply the enforcement of a moral duty—beyond that, it was only as an individual that he spoke. He would not have it felt for a moment, that either he, or those at whose request he came forward, regarded the working classes as especially requiring to be lectured upon political integrity; nor that personal intelligence and virtue was considered as the pre-requisite conditions, necessary to entitle a man to the suffrage. He knew of no preparation for the exercise of the franchise that should be demanded at the polling-booth, further than that of identity and legal age. He held that no man should be excluded who was of sane mind, and was neither a prisoner nor parish pauper. But, in view of the too-obvious fact, that the existing constituencies are not incorruptible—that the days of bludgeon and brick-bat, women's blandishments and golden bribes, were not yet over—he was desirous to impress upon the present and prospective possessors of the suffrage, the sacredness of the duty which its possession involved. In designating the franchise "a trust," he did not admit that those who had the power to confer had the right to withhold or resume it. He regarded it as a trust only in relation to the community at large—as such, to be exercised with an intelligent and conscientious care for the public good. His persuasion was, that the selfish spirit would be more effectually checked under a democratic than under any other form of government—that any nation, whatever its intellectual or moral position, would be better governed where the people at large had a voice in the government than where they had none—that temptations to baseness and venality would be fewer and less effective, and the virtuous would have fairer play and greater influence, than under any other system—in direct contravention of Montesquieu's axiom, that more virtue was required under popular than under limited governments to preserve the public security; and of Blackstone's, that aristocracies are wiser than the common people. At the present time, the best representatives were those chosen by the largest constituencies. It did not follow, however, that it was not very important to educate the people, under even the most popular form of government, to an understanding, an appreciation, and a faithful discharge of their political duties. The public good, the common weal, as opposed to the special interests of a class, was the end contemplated by the suffrage; and the right-minded citizen would use it only to that end—"the *salus populi*," as John Pym, of glorious memory, had described it; "the universal, supreme law, the element and end of all law." How imperfectly that design had been accomplished was evident from the social disparities, clashing interests, and fierce contentions or sullen jealousies, existing in most communities. Partly from mistake, partly from dishonest intention, objects had been looked at apart from their relations; as men at the bottom of a shaft, saw nothing but the sky. Regarding the suffrage, then, in this sense, as a trust, intelligence and virtue were requisite to its right and beneficial exercise. Intelligence supposed accuracy and amplitude of vision. The intelligent elector would not only pursue public in preference to personal or party ends; but he would not be swayed by one class of ideas or emotions, nor entertain exaggerated expectations. He would remember that the power of laws was, after all, limited, especially for good—that, as there could be no machinery without friction and occasional derangement, the most perfectly-devised constitution could not always work smoothly. He would respect man as man, avoiding that unreasonable, childish jealousy of wealth and station, which working men sometimes displayed. It was true, as the poet Herbert had said, that "man is God's image, but a poor man is Christ's stamp to boot;" but it was a truth that might be pushed to a foolish and unjust prejudice. The intelligent elector, while thus wide in his views, would not lose himself in generalities. He would set before himself specific, practical objects. Excessive competition, the unfailing cause of poverty and crime—war, as demoralizing and exhausting the nation—popular ignorance, vice, and irreligion—as the principal national evils, he would seek to remove and avert. But he would seek remedies only in appropriate means. To the mischiefs of competition, he would not oppose protection—he would not mistake cheapness, sometimes

the symptom of disorder, for the disorder itself; but trace up the evil to its source, and deal with it in harmony with the laws which regulate price by supply and demand, by opening new markets, and developing fresh resources. War he would endeavour to prevent by refusing to rulers the means of preparing for and prosecuting it. And with respect to popular education and morality, he would expect its promotion by laws indirectly rather than directly—by the establishment of a free and fair field for the discussion of truth and the dissemination of knowledge, more than by interference on their behalf. Still less faith would he have in simply or severely punitive laws for the prevention of crime and the reclamation of criminals; while such inhuman and revengeful inflictions as capital punishments, he would reprobate, as lessening the public safety by blunting public sensibility. He would give effect to these views of political duty, by voting for such representatives only as mainly concurred in them; though he would not reject any man solely on account of the class to which he belonged, or the profession he followed—a practice sure to generate a factious spirit, and to superinduce virtual class legislation. He would seek to advance all real reform—despising the tricky baits held out to different classes—to agriculturists or artisans, manufacturers or workmen—by their pretended friends; persuaded that all truth is one, and that no amelioration, however trifling, in the national condition, could he afford to despise. To intelligence must be added virtue. It was not sufficient that electors knew what was for the public benefit—they must also be inspired with a determination to pursue it. Moral principle was requisite to carry out correct views. Conscience towards God would alone supply the impulse needed. "You may say," the lecturer continued, "Give us the franchise, and 'all things, political morality included, will find their place.' I believe it; but it is not the less true, that, in claiming it, you condemn yourselves as politicians, if you slight the dictates of religion and benevolence. Upon what can you rest your title to be free from human tyranny, short of the will, expressed or understood, of the common Creator of mankind, the Father of us all,—that we should do as we would be done by? Blot out that Gracious Being from your thoughts, and to what or whom, can you appeal? The foundations of justice, and duty, and goodwill, are then removed; and what shall you do? My friends! I tell you, that, despising all that is cowering and unmanly,—spurning, as much as any of you spurn,—whatever is canting, pitiful, and mean—deliberately I tell you that, in my humble judgment, a man with a great trust upon him, and a good work before him, is never more manly in his attitude and acts, than when, for strength and wisdom, he 'stirs up himself to lay hold of God.' From the heroes of the Commonwealth to the days of Wilberforce and Buxton, the men who have attained the highest place in our esteem, were distinguished by self-sacrifice and truth, and avowedly drew their moral energy from the God of truth and love. It is finely said by Sir James Stephen in his 'Essays on Ecclesiastical Biography,' 'no one can have shrines erected to his memory in the hearts of men of distant generations, unless his own heart was an altar, on which daily sacrifices of fervent devotion and magnanimous self-denial, were offered to the only true object of human worship.' To be an elector, is to be, in part, responsible for the kind of statesmen we shall have." "Save your money," the lecturer concluded by saying, "and buy the franchise if you can, and cannot get it otherwise. If in this lecture I had knowingly said a word to check your pursuit of political freedom, I should leave you with a smiting conscience; but I have aimed rather to spur your efforts. In this, I feel no regret, calling you to witness that my endeavour has been so to exhibit the franchise that you cannot consistently pursue it without becoming morally and socially, as well as politically, better and happier men."

The lecturer was loudly and frequently applauded; a vote of thanks to him for his address was proposed by Mr. Alexander Campbell, a well-known Socialist, and seconded by a working man, who took objection to the lecturer's unqualified recommendation of the Bible. Dr. Massie assured the meeting that he and his friends were perfectly willing to discuss with them the merits of that book. The lecture will be repeated on Friday, at Cowper-street, when Mr. Miall will be in the chair.

DESTRUCTION OF CLIFDEN HOUSE BY FIRE.—An accidental fire has destroyed all the central portion of Clifden House, the mansion near Reading which the Duke of Sutherland purchased of Sir George Warrender's executors. Only the wings of the mansion, and some of the choicer specimens of the immense collection of paintings, have been saved. Clifden House once belonged to Frederick Prince of Wales. It was erected by George Villiers, the favourite of Charles the Second. In a well-known passage, Pope contrasts Villiers's deathbed in "the worst inn's worst room" with his "life of pleasure"—

Gallant and gay, in Clifden's proud abode,
The bower of wanton Shrewsbury and love.

THE LATE DR. GORDON, OF HULL.—A public meeting was held in the Music Hall, on Monday evening, to commemorate the erection of the "People's Monument," to the memory of Dr. Gordon; Captain Vivian presided. Mr. Jameson read a list of the contributors, including a donation from the Right Hon. M. T. Baines, M.P. After which the meeting was addressed by Captain Vivian, Rev. Newman Hall, and Mr. Jameson.

IRELAND.

CORK ELECTION has unexpectedly terminated in the defeat of Mr. M^cAlexander M^cCarthy, the candidate who advocated Repeal, free-trade, tenant right, and reduction of rents; and in the return of Colonel Chatterton, who is pledged to restore protection, and who regards the Poor-law as the deadly incubus on the country, which has brought ruin and confiscation upon all. The divisions of the Liberals were so virulent, that, though all the various candidates who at first competed for its suffrage at last retired, except Mr. M^cCarthy, cordial co-operation could not be established: in consequence, the smaller, but compacter, Conservative party took the lead in the polling on Tuesday week, continued it through the day with rising numbers, and at last won by 793 to 584—majority, 209. Two-thirds of the constituency remained unpolled.

THE NEW COLLEGES.—It appears from a statement in the *Banner of Ulster*, that the number of students at the opening of Queen's College in Cork was 39; at the College in Galway, 19; and at that in Belfast, 142. The journal remarks—"We believe we state a fact which cannot be questioned, when we say that in the Belfast College, the students who have already entered represent nearly all, if not all, the religious denominations in this community." The Rev. Dr. Murphy, Chaplain to the Lord Bishop of Down and Connor, has been appointed Dean of Residences, on behalf of the Established Church, in Belfast College.

THE NATIONAL CONFERENCE.—The requisition for the "National Aggregate" is signed by 75 dignitaries of the Roman Catholic Church, 106 curates, 22 "regular" clergy, 120 magistrates, landed proprietors, corporators, and Poor-law guardians, 200 members of the learned professions, 700 landholders and farmers, and 800 merchants, traders, and artisans. Contrasting this list with the few notabilities who have followed the fortunes of the opposition manager, it would be enough, one would think, to convince Mr. John O'Connell of the absolute necessity of closing his doors before he is compelled to do so by a writ of bankruptcy. The committee have declined to receive the services of Mr. Feargus O'Connor on the occasion.

THE ENCUMBERED ESTATES COMMISSION.—The business of the commission is now assuming a very formidable aspect; and, so far as the number and territorial extent of the estates which creditors have taken the initiatory steps to bring to the hammer are concerned, the act has already produced fully the effect which its authors and the legislature contemplated. However, after the absolute orders for sales, a far more important stage has to be passed—the actual sales; and it will then be seen whether a market can be had, and buyers will be ready at such rates of purchase as the commissioners shall deem it expedient to sanction.—*Mercantile Advertiser*.

FATHER MATHEW.—A correspondent of the *Free-man's Journal* communicates to that paper the substance of a letter received from Father Mathew, in which the rev. philanthropist contradicts the reports of his bad health given by the newspapers.

ERNST, THE VIOLINIST.—This celebrated artiste made his first appearance in London at the Wednesday Concert this day week, having been brought to England at this season, as we learn, solely by an engagement to perform at these concerts. The pieces played by him were, a grand fantasia from Rossini's "Otello," and the famous "Carnival of Venice," so great a favourite with Paganini. His performance of these pieces was most brilliant and effective; his feats of execution were also very surprising, and were loudly applauded by the thronged assembly. We understand that this interesting performer is engaged for several nights by Mr. Stammers. On the same night, Herr Formes sung a "War Song," by Marcel, a German "Sea Song," and "The Wolf," with great effect. He has a basso voice, of great power and volume, and was loudly and repeatedly encored. The other performances of the evening were of a very superior character, and were sustained by Miss Dolby, the Misses Cole, Mrs. A. Newton, Miss R. Isaacs, Mr. G. Tedder, &c. &c. The "Ruins of Athens," and "the Scherzo Wedding March," from Mendelssohn, were admirably executed by the orchestra.

PROPOSED EDUCATIONAL CONFERENCE IN MANCHESTER.—With the view of collecting to one spot, were it only for a short time, the scattered labourers in the same vineyard, the executive committee of the Lancashire Public School Association have resolved on inviting from all parts of the kingdom the chief friends of national unsectarian education to a conference in Manchester on the 12th of December next. Scotland, Yorkshire, the Midland Counties, Liverpool, and London, will each send its quota. The gentlemen assembled will meet and consult through the day in some central building here, and will adjourn in the evening to a meeting, on the largest scale, in the Free-trade Hall; at which Messrs. Alexander Henry, M.P., William Brown, M.P., Thomas Milner Gibson, M.P., Joseph Hume, M.P., W. J. Fox, M.P., and John Arthur Roebuck, M.P., will, in all likelihood, be present.—*Manchester Examiner*.

MR. GUTZLAF, THE CHINESE INTERPRETER, is about to visit Europe, after an absence of 23 years. That long term has been passed in China, or among the Chinese.

THE PYE SMITH TESTIMONIAL.

From an advertisement in another column, it will be seen that, at a meeting of influential ministers and gentlemen, at the Congregational Library, on Wednesday last, it was determined, as a fitting tribute of respect to the venerable tutor of Homerton College, to raise by public subscription a sum of money, to be laid out on interest for Dr. J. Pye Smith's benefit during his lifetime, which sum, on his death, shall be appropriated to found divinity scholarships, bearing his name, in the new college at St. John's-wood, London. We need hardly say, that we cordially concur in the propriety of such a testimonial to a man who has laboured for so many years, with such untiring assiduity, such singleness of purpose, and such distinguished success, in the cause of religion and literature. We are sure that our readers will concur in, and practically carry out, the following remarks of the *Patriot* in reference to this subject:—"The wish of the committee is, that an opportunity should be afforded for making this public testimony of respect and affectionate veneration for Dr. J. Pye Smith as general as possible; it being felt, that the whole Christian Church is a debtor to the learned Author of the 'Scripture Testimony,' and that, while he may be regarded as an honour to the denomination with which he stands more immediately connected, his profound scholarship, the universality of his knowledge, his extensive acquaintance and correspondence with learned men and learned societies, both in this and in other countries, combined with his exemplary candour and benevolence, and unsectarian character, entitle him to be considered as not the exclusive property of any section of the Christian body, but as free of the republic of letters, much more of the general citizenship of the Church of Christ."

POSTSCRIPT.

Wednesday, Nov. 21, Two o'clock.

FOREIGN INTELLIGENCE.

INDIA.—The news by the overland mail is of secondary importance. The deplorable condition of Indian finance was the engrossing topic of conversation at Bombay. "For the last ten years," remarks the *Bombay Times*, "we have been spending continually from three-fourths of a million to two millions and a half beyond our means. We have extinguished since 1838 a balance of nearly ten millions, converted a surplus of from half to a whole million into a deficit of double the amount, and got rid of an addition since made to our revenue of nearly two millions per annum." This gross extravagance is imputed by the *Bombay Times* to the warlike policy of the Home Government. The Governor-General of India had been for some time indisposed, and not having experienced much benefit from his trip to the mountains, proposed visiting Bombay about the beginning of next year, with the view of taking a sea-voyage, if necessary. His retirement at the present moment would be a source of general regret in India. Sir H. Pottinger and Lord Falkland were at their respective seats of government. From the interior there is barely a line of intelligence. The Sirdars Chuttur and Shere Singh, with several others, had been seized and imprisoned at Lahore, on suspicion of foul play towards the English Government. The accounts of the crops from all parts of the Peninsula were favourable, and at Bombay the cholera was abating. The affairs of Oude were greatly disorganized, and it was thought that the English Government would assume the entire management of the country, in conformity with the treaty to that effect, paying the surplus revenue into the Treasury of the King, who was to be allowed no interference. In the Deccan the Nizam's affairs were not progressing at all satisfactorily. His debt to the British Government remained unpaid, and no attempt was made to pay it.

CHINA.—All was very quiet at Canton. In fact, the only news of importance is the discovery of a large fleet of Chinese pirates, from which commerce had suffered constant depredations. The barbarous murder of the Governor of Macao had not been followed by any acts of violence against the Portuguese settlement, and all remains quiet. The head and hand of Signor Amaral, which the murderers had hacked off, and carried with them, had been "discovered" by the Chinese authorities in Canton, and offered to be delivered up to the Portuguese, provided the three Chinese soldiers, captured at the barrier-gate, were surrendered. To this the Portuguese would not agree, as the evidence to be given by these men was considered to be of importance.

THE HUNGARIAN REFUGEES.—Letters received in Paris, from Widdin, of the 6th inst., state that Kossuth was still there, with some of his companions. The Constantinople correspondent of the *Daily News*, under date November 6th, gives a different version of the present state of the Russian dispute from that which appeared in the *Journal des Debats*, and is quoted elsewhere. "Yesterday the Russian and Austrian ambassadors sent in notes to

the Porte, in compliance with instructions which they had just received from their respective governments. Russia has withdrawn her demand for the extradition of the refugees, but she now insists upon their immediate expulsion. Count Sturmer does not demand the expulsion of the refugees; on the contrary, he says in his note, that the treaty of Passerovitch gives Austria a right to insist upon the refugees being 'interned,' confined to one place, under the surveillance of the Ottoman police. With this demand the intermunicio now desires the immediate compliance of the Turkish Government. These notes have greatly irritated the Turkish Government. The Grand Council have met to consider these fresh demands of the Russian and Austrian Cabinets, and it is understood that the notes of M. de Titoff and Count Sturmer have been met by a refusal. General Aupick has instituted a subscription for the relief of the Hungarian and Polish refugees in Turkey. Sir Stratford Canning has joined in this good work; and a committee has been formed, under the auspices of both ambassadors, for its furtherance. The Porte has given their authority to this charitable proceeding, and it is even said that the Sultan has subscribed a large sum." The British fleet has passed the Dardanelles.

M. PIERRE NAPOLEON BUONAPARTE has been deprived of his rank as *Chef de Bataillon* in the Foreign Legion, for having quitted his post in Algeria without permission of his superior officer.

THE CHOLERA IN ALGERIA.—The *Constitutionnel* publishes the following letter from Oran, 6th inst.:—"Oran is in a state of the greatest consternation. 700 soldiers and 3,700 civilians have died of the cholera, exclusive of the Jews and Moors. This amounts to about a sixth part of the population. All the shops are closed; business is entirely suspended; fires are made and cannon discharged, and yesterday there was a grand procession. The cholera is frightful, whole families being swept off." Another letter, of the 10th, is more satisfactory. It says:—"The cholera has committed cruel ravages among us; it now diminishes a little in the town but it gains in violence in the interior."

THE PAPAL STATES.—Letters from Rome of the 12th inst. express much doubt with respect to the Pope's return to Rome. The Holy Father, it is said, has been dissuaded from doing so by the King of Naples. Letters of the 9th inst. from Bologna state that the Austrians are labouring actively at repairing the fortifications of that city.—The *Osservatore Romano* of the 9th laments that emissaries of the Bible Society of London are actively proselytizing Piedmont, and are greatly countenanced in their endeavours by the Liberals, who hope thus to sap the foundations of the Papal power. The *Osservatore* adds, "unfortunately, some priests and monks lend their assistance to this iniquitous plan."

IMPERIAL PARLIAMENT.—In the House of Lords, yesterday, Parliament was further prorogued to the 16th January. The Lord Chancellor, the Marquis of Clanricarde, and Lord Campbell, were the only peers present. Sir R. Inglis and Mr. Raphael were the only members of the House of Commons who attended. The words, "then to meet for the despatch of business," are wanting in the form of prorogation, so that it is not likely Parliament will assemble before the first week in February. The two new frescoes of "Justice," and "Prince Henry before Justice Gascoigne," the former by Macilise, and the latter by Cope, are completed, but the scaffolding is not as yet removed.

REPRESENTATION OF SHOREHAM.—A vacancy has been caused in the representation of the borough of Shoreham and rape of Bramber, by the death of Mr. Charles Goring.

DREADFUL FIRE AND LOSS OF LIFE.—Mr. W. Armitage, of Louth, Lincolnshire, a chemist, and the inventor of fog signals for railways, had received a large order for signals which was to be completed and the signals delivered at Doncaster on Monday morning. Being pushed for time, he endeavoured to dry the detonating materials used in the signals with unusual speed. Over the kitchen was a ware-room, in which the father, and a boy and girl employed by him, were at work. Mr. Armitage placed fifty of his signals in the oven, and having done so, left the place for a short time. On his return the housekeeper, who with a maid-servant was in the kitchen, told him she thought the oven was getting too warm. He went to ascertain the fact, and on opening the door of the oven the combustible materials within exploded with such violence that that portion of the premises became a heap of ruins. Himself, his father, the boy and girl, and housekeeper, were killed. The maid-servant, who was in the kitchen at the time, appears to have made a miraculous escape, having been blown through the window into the yard.

CORN EXCHANGE, MARK-LANE, WEDNESDAY, NOV. 21.

Since Monday we are liberally supplied with Foreign Wheat, Barley, and Oats; and, consequently, our buyers refrain from purchasing beyond their immediate want, so that prices to-day are nearly nominal.

Arrivals this week:—Wheat—English, 310 qrs.; Foreign, 18,990 qrs. Barley—English, 2,610 qrs.; Foreign, 14,560 qrs. Oats—English, 2,030 qrs.; Foreign, 22,370 qrs. Flour—3,115 sacks.

From its extensive circulation—far exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for Advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects. The terms are low:—

For Eight Lines and under 5s. 0d.
For every additional Two Lines 0s. 6d.
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THE TERMS OF SUBSCRIPTION are 26s. per annum, 13s. for the half-year; and 6s. 6d. per quarter.

Subscriptions (payable in advance) are received at the Office, 4, Horse Shoe-court, Ludgate-hill.

Post-office Orders, &c., payable to Messrs. Miall and Cockshaw.

The Nonconformist.

LONDON: WEDNESDAY, NOV. 21, 1849.

SUMMARY.

IN accordance with the Royal mandate, Thursday last was observed throughout the metropolis, and the country generally, as a day of thanksgiving for the cessation of the cholera. In London, special services were held in all the churches of the Establishment, which appear to have been unusually crowded. From the notices of the sermons delivered on the occasion which have been published in the daily papers, it would appear that, in accordance with the recommendation of the Bishop, the clergy, for the most part, availed themselves of the opportunity of insisting upon the importance of sanitary reform, and of increased attention to the physical condition of the poor. Mainly with a view to these objects, collections were made, which, according to the *Times*, yielded an aggregate of some £3,200. The Independents held one united service, at the Weigh-house Chapel; and other denominations of Dissenters, to a considerable extent, held religious services in their several places of worship. The chief exceptions were the Roman Catholics, who will appoint their own thanksgiving-day, and the Society of Friends, who, regarding "the imposition of religious exercises by the civil government" as "an infringement of the rights of conscience, and an intrusion on His province whose right it is to rule there," consistently refused to obey the Royal command. Upon the general principle involved in this observance we have expressed our views elsewhere. It only remains to record a fact, which will gratify all parties, whatever their religious sentiments, that on the following day the magistrates in the several Metropolitan Police Courts were not called upon to administer the law in any case arising from misconduct or crime committed on Thursday.

We could wish that this isolated fact could be regarded as a proof of improved morality in the poorer classes of London. But the disgusting scenes which were enacted in front of Horsemonger-lane Gaol only two days previously, at the execution of the Mannings, forbid such a conclusion. It is not often that the vice and depravity which are scattered over this great city are gathered together in public view, as was the case on this occasion. As Mr. Dickens eloquently remarks, "the horrors of the gibbet and the crime which brought the wretched murderers to it," were forgotten "before the atrocious bearing, looks, and language of the assembled spectators." This glimpse into the lowest depths of our social system has filled the public mind with horror and alarm. We trust the impression will not be allowed to fade away, but that it will find practical vent in more serious and systematic efforts to promote the social, moral, and religious regeneration of what may emphatically be described as the "dangerous class" of the metropolis and all our large towns. Of the bearings of this shocking spectacle upon the question of capital punishment, we have spoken elsewhere.

The Freehold Conference at Birmingham is, without doubt, the most gratifying event of the week. It was attended by delegates from London, Coventry, Wolverhampton, Leeds, Doncaster, Wrexham, Barnsley, Darlington, Halifax, Hertfordshire, Gloucester, Bradford, Derby, &c.—a fact which indicates the increasing hold which this important movement is obtaining upon the Reformers of England. Mr. Cobden, Mr. Bright, Sir Joshua Walmsley, Mr. Sturge, and other prominent leaders of the Reform movement, were present, and contributed the results of their experience. The deliberations of the assembly during the two days of its session were of a strictly practical character, and resulted in resolutions to unite, for purposes of information, &c., the various Freehold Societies scattered over the country, to form a Central Committee in Birmingham, and to establish a medium of communication between the friends of the movement by the publication of a monthly journal, to be called, "The Freeholder." The movement, as Mr. Bright truly remarked, appealed to all the virtues of the people; and, it

may be added, will, more than any other, excite the alarm of our oligarchical Government.

Mr. Disraeli seems destined to share the fate of those who are forward with their advice, before they are regularly called in. His elaborate scheme for benefiting the landed interest, under cover of a proposal for fiscal reform, although it has been several times amended, and is evidently a pet project, is handled in the roughest possible style by his friends of the "country party." Here is a bran-new policy and a first-rate debater offered to them all for nothing—but they refuse both. Such, as caustic Mr. Drummond told his friends the other day, is the mediocrity of talent amongst the agricultural representatives, that they are jealous of anyone's pre-eminence who cannot boast of a noble ancestry and drawl in aristocratic language. Consequently, for all his pains, the hon. member for Buckinghamshire gets "more kicks than halfpence." Earl Stanhope unceremoniously denounces him as a quack; the Marquis of Granby offers a faint support; Mr. Herries says it won't do; and Mr. George Frederick Young, the Coryphæus of the new and grand movement for protecting everybody and everything, tells the farmers not to be led off the scent, but to unite with him and his ship-owning friends "in arresting the plague of free-trade," and "extending protection to all ranks of the British community." The latter, as may be supposed, carries the day, and the more popular course of policy is to memorialize the Queen to dissolve Parliament, and appeal to the country upon the question of protection to all classes of industry. It looks strong and decisive; and, no doubt, suffering farmers, smarting under their reverses, are glad of the opportunity of having something which they can understand and give a hearty cheer for. How many of them think a return to the old exploded system of protection possible? We will not attempt to gauge their intelligence by speculating. It is unwise, as well as unmanly, to go hankering after what *cannot* be obtained when many things are within their reach, which, secured, will go far to assist them out of their present difficulties. Lord Stanhope, landlord though he be, tells them that a reduction of rent must take place. Can a farmer make his land as productive as he ought without the security of a lease? And where leases are granted, they are, more frequently than not, drawn up on the model of a former day and encumbered with most harassing conditions? These remnants of the feudal system ought to be done away with, and land held and occupied on commercial principles. While these changes are taking place, it must happen that some will fall under their difficulties. But the old proverb that "the weakest go to the wall,"—is not now illustrated for the first time in the case of the desponding agriculturists. What interest—unless it be the landlord—has not in this country in the course of the last few years gone through a fiery ordeal?

For one week we are thankful to lose sight of the intrigues of heartless politicians in Paris, in the sterner facts which just now hide them from view. Budgets are fearful realities. In the most prosaic minds, they conjure up visions of taxes, deficits, and revolutions. But a French budget is just now something terrible to look upon. M. Fould, however, the new Finance Minister, dresses the monster in the gayest possible attire, so that it becomes almost presentable to our view. By maintaining the duties on potable liquors during 1850—savings in the public departments—modifications in the registration-laws—alteration in the Post-office—a reform of the law of patents, and a reduction of public works, he hopes to produce an equilibrium between receipts and expenditure, dispense with any loan, and abandon the proposed income-tax. Sanguine M. Fould! We are, nevertheless, rejoiced to find that the French Government is decidedly beginning the work of reducing their military and naval estimates, and promises still greater savings.

The Prussian Legislative Chambers have been occupied with a monster debate touching the State-church principle. It is not easy to gather the precise result of their deliberations—so much mystification is mixed up with them. It would appear that all religious opinion is free, and subject to no tests or civil disabilities, but "the Christian faith is made the foundation of those institutions which stand in connexion with the exercise of religion." It is not a little singular that in all these discussions on the new constitution, the Second Chamber has been more intolerant than the First. The former have altered the heading of Article 11, which ran thus: "Church patronage, and the conditions on which it is to be removed shall be dealt with by a particular law," to "conditions on which it can be removed." In another article which refers to the introduction of civil marriage, the Second Chamber has remained far behind the liberalism of the Upper. Article 16 of the Constitution says, that "the validity of a civil marriage requires that it should be contracted before the officials appointed for the purpose; the religious ceremony can only take place after the completion of the civil ceremony." The Upper Chamber re-

tained this article unaltered, adding only the following: "the register of the civil ceremonies shall be kept by the civil authorities." But the Second Chamber has altered the article in question to the following: "The introduction of civil marriages results from the adoption of a peculiar law, which also regulates the keeping of the register." These are specimens of the legislation of a Parliament after the King of Prussia's own heart. What will Englishmen say when they learn that the intolerance of the Prussian Assembly, consisting, as it does, to a great extent of government nominees, and chosen amid the passive inaction of the great bulk of qualified electors, is actually, on many important points, more liberal than our Government and Legislature!

Unless the noble lord at the head of the Colonial Office be made of much sterner stuff than ordinary mortals, and sits at so high an elevation in the majesty of his power as not to concern himself with the wants and wishes of those he nominally governs, he must have winced when he read the latest despatches from the Cape of Good Hope. To find himself so thoroughly beaten by the determined colonists, must be sufficiently galling to his pride, but to learn that his own right-hand man, after exhausting every artifice and trying every species of cajolery, dares not even attempt carrying out the orders of his superior, must have touched him to the quick. From the determined attitude of the inhabitants of Cape Town, it is evident that there are but two alternatives—the withdrawal of the convicts, or the independence of the colony. No compromise is now possible. The colony is banded together as one man to resist the introduction into their midst of this corrupting and debasing element, and in that position of passive resistance to the arbitrary edict of the Colonial Office, they are supported by public opinion at home without distinction of party. It may be very humiliating to Earl Grey to confess himself beaten, but he and his coadjutors must be made to feel that the rights of a flourishing colony are not to be outraged and trampled upon at the caprice of any set of men "dressed in a little brief authority," who issue forth their arbitrary enactments without regard to those who are expected to obey them. Earl Grey is not the British Government, and the Colonial Office is not the British people. We trust that the latter will, with one voice, demand justice and good Government, not only for the Cape, but for all our misruled colonies.

THE FREEHOLD FRANCHISE CONFERENCE.

THIS important gathering was held last week at Birmingham. Its proceedings, over which William Scholefield, Esq., one of the borough members, presided, and in which Messrs. Cobden and Bright took a prominent part, occupied two days. The gist of the business transacted may be stated here in few words. It was to effect such a union of scattered bodies, as, without destroying the individuality and freedom of each, might combine, for national objects the strength of the whole. In a word, it has systematized the movement, with a view to the circulation through every part of it of that knowledge which constitutes its appropriate life. So far as we can judge from the report furnished by the *Daily News* of its deliberations, the end for which it was convened has been achieved, and the Freehold Franchise Union takes rank as a "great fact."

The occasion is one which challenges attention and comment. Even if we were so disposed, we could not gracefully pass it by in silence. But we are not at all that way inclined. We discern in the movement a moral which we can contemplate with satisfaction—and that moral may be stated in one brief emphatic sentence, namely, *self-government rewarded with freedom*. Divesting the project of all that is merely formal or accidental, we come at this as its substantial core—political power conquered for oneself by temperance and frugality; social virtue, not certainly of the highest, but still of a very important kind, opening for itself a path to independent citizenship. This is the idea which presents itself to us as the most pleasing characteristic of the Freehold Franchise movement; and with this it is our present purpose to deal.

We need scarcely remind our readers, that we look upon the franchise as a right attaching, not to property, but to manhood. The unrepresented appear to us to be thrust into the same position of degradation, politically, as slaves are personally. We condemn as utterly tyrannical and inexcusable the power, in whatever shape embodied, which withholds from either party that which belongs to them—nor do we deem it entitled to thanks, even when out of the evil it inflicts good may possibly accrue. But, on the other hand, as we should assuredly compassionate the mistake of the slave who, standing upon his unquestionable rights, should refuse to redeem his liberty by his work, if the opportunity were offered, so we should regret the equally obvious error, in whomsoever exhibited, which should reject a vote merely because it

is not, as it ought to be, given without previous compliance with certain conditions, not in themselves objectionable. Moreover, inquiry corroborated by experience may possibly show us, that the redemption of a vote by industry, economy, and temperance, although none have the right to make it dependent upon such conditions, like the purchase of a man's own freedom, may be made to subserve much higher interests than those direct ones at which he aims.

We have here, in fact, another illustration of the Providential law so perpetually displayed in connexion with human affairs, which accompanies the hardships inflicted on the weak by the strong, with certain compensating circumstances, which convert the very difficulties of escape into blessings to such as manfully overcome them. The curse which says, "In the sweat of thy brow shalt thou eat bread," may, in our present condition, be laid upon us by the hand of mercy—and the oppression which excludes from the pale of citizenship a large class of our fellow-countrymen, and which direct effort to overturn it can avail so little for the present, may yet be the means of fostering and confirming an amount of social reform, of which the unrepresented themselves will be the first to taste the inestimable value.

The working out of the Freehold Franchise plan will be none the worse in its ultimate influence upon those who seek to profit by it, because it will entail upon them the necessity of self-denial. It may, indeed, be said, that the class of which we speak are already, of necessity, familiar with this state of feeling; and that it is a virtue which might much more suitably be enjoined upon those sections of society accustomed to indulgence. It behoves us, however, carefully to distinguish between self-denial and mere privation. There is no beneficial moral effect produced by the action of abstinence anywhere, where abstinence is not the result of individual choice. The foregoing of an immediate gratification with a view to the attainment of a remote but lasting good, is a highly salutary discipline, accustoming those who submit to it, to wield the sceptre over their own passions, and to make appetites and habits attentive to the voice, not of an imperious necessity, but of a commanding reason. This discipline is as much required for the poor as for the rich, and any arrangement which offers special inducements for putting it in force, unjust as may be the basis on which it rests, will not be without a rich compensation to those whom it affects.

We have the greatest sympathy with this movement, inasmuch as it will plant in the bosom of thousands that proprietary feeling which is closely allied in human nature with independence and self-respect. The man who becomes the owner of a landed estate, however small, as the condition of the franchise, will be inclined to value the privilege he has achieved for himself, as part and parcel of that new status to which his industry and economy have gradually elevated him. He will regard it as a privilege which, having been worked for, and having brought with it secondary advantages of the most pleasing character, is not to be bartered for a temporary indulgence, or degraded to a low position, by the thoughtlessness of its possessor. The force of self-government, which has led to the possession of the franchise, will continue to operate long after that stage has been passed; and he who has denied his passions for the sake of obtaining citizenship, and with citizenship a stake in the country, will be little likely to consent to their solicitations when the use of his new power is brought into play.

We are not so sanguine as to the large political advantages which may accrue from this movement, as some of its more active friends appear to be. We scarcely expect from it the emancipation of the fifty-pound tenants-at-will; nor the transference of political power from the landlords to the people. Paper calculations, we know, may be made to yield a very plausible show of these magnificent results; but we distrust such calculations, because they are invariably upset by some disturbing element not taken into account. Still, there can be little doubt that the Freehold Franchise Union may extend immensely the sphere of its operations, and, in doing so, may infuse into the present constituencies such an amount of new blood as will modify, very much for the better, their present political tendency. Its path is in the right direction. It aims at social and moral, as well as political, amelioration. It may, and we hope, will, be made available hereafter for something still better. And, as such, we cordially wish it success.

DEATH PUNISHMENT NEARER TO ITS DOOM.

It is a happy circumstance for humanity, that its highest interests are invariably furthered by what threaten to be most serious hindrances. Every good cause is not only sure of final success, but will most probably reach that success by means of apparent defeat. Truth not only subdues error, but renders it subservient to its own purposes—not only surmounts the obstacles that are

thrown in its path, but uses them as stepping-stones to higher achievements. Every convert it makes, is not only a foe silenced, but a friend secured. Every adverse incident is made to smile upon its progress, and to herald its triumph. The story of Balaam, whose curse turned into a blessing while yet upon his tongue, is repeated every day in its career. The hour of its greatest peril is that in which its friends are flushed with the elation of a partial victory.

It is so just now with that good cause which takes for its practical object the abolition of death punishments—with that aspect of truth which regards the right ground and end of criminal law as the protection of society and the reformation of the offender; not the administration of abstract justice, or the substitution of public for personal revenge. When a great crime, such as that which has recently been the occasion of so terrible a scene, is brought to light, public feeling is deeply and widely stirred—and that excited feeling naturally runs into the channel of indignant execration. The intelligence that murder has been committed under circumstances of almost inconceivable atrocity—that the mutilated body of a man has been dragged from its burial-place, beneath the floor of a house to which he was wont to resort as to a friend's—that indications abound that the crime had long been meditated, and the means of its perpetration and concealment prepared—that the supposed murderers were man and wife, and had fled in different directions, divided and distracted in their attempts at escape, as they might have been united in the concert and execution of their crime—when rumour startles the public ear with tidings such as these, society seems to shudder to its very centre, to hold its breath till the fugitives are overtaken and safe as the walls and bolts of a dungeon can secure them, nor to pursue its customary avocations till the earth has been purged of the presence of such heinous criminals. In the minds of all but a very few, the still small voice of reason is not heard amidst the din of passions that seem but the better feelings of our nature roused to excited action. It appears almost hopeless that a milder form of punishment should be established till crime should cease to wear so horrible a form. The advocates of a law that exacts life for life point almost unquestioned to the scaffold and the dread performance of which it is the stage, as to an altar on which a religious people solemnly sacrifice to a God of avenging justice. But, happily, the very scene to which they point, is the completest contradiction to their appeal. Whatever they may design by the spectacle, very differently it is regarded by those who assemble to behold it. A sudden revulsion of feeling is excited in the great heart of the nation. Society, that lately shuddered at the enormity of the crime it had to punish, now shudders at the attendant circumstances of the punishment it has inflicted. Those two poor wretches swinging heavily in mid-air—hung up there by the hand of a State official—the minister of religion comforting them in their last moments with the hope of heaven and the rites of his Church, though he justifies the act that expels them from earthly existence, and reading over their yet breathing forms the service for the dead—shock the moral sensibilities scarce less than the entrapping and destruction of the first victim. The magisterial discouragement of the curious crowds who would gather to the sight, contrasts too vividly with the other magisterial act, that builds the gallows on the very prison-roof—is too open a confession of shame and self-confusion to escape the public notice. And, above all, the composition and the conduct of the multitude that throng, and fight, and pay, and suffocate each other, to gain a standing-place or loophole below or about the spot, tells so loudly of the influence that public executions exert, whatever the theory on which they may be based, as to turn the balance of popular opinion on the side of a more human and Christian policy.

Charles Dickens has done much, we soberly believe, to entitle him to the respect and gratitude of every friend of humanity. Our admiration of his indisputable genius—the thanks we owe him for the many hours of rich enjoyment he has afforded us by his graphic descriptions of character and life, his genial, exhaustless humour, and for the yet better influences his mingled wit and wisdom have often shed upon our mind—are second to our high appreciation of the services he has rendered to that large class of our fellow-creatures who are most in need of, and therefore least likely to obtain, help from those above them. The author of "Oliver Twist" is a genuine philanthropist as well as a distinguished novelist. But he has added largely to his previous honours, by the description he has given to the world of what he saw at the execution of the Mannings—"in the deep conviction," he says, "that I then incurred a duty, from which nothing ought to move me, and which every hour's reflection strengthens." His description—faithful, we doubt not, as a daguerreotype—of that sight, "so inconceivably awful and wicked,"—the morning sun

gilding "thousands upon thousands of upturned faces, so inexpressibly odious in their brutal mirth or callousness, that a man had cause to shrink from himself, as fashioned in the image of the Devil,"—"no more emotion, no more pity, no more thought that two immortal souls had gone to judgment, no more restraint in any of the previous obscenities, than if the name of Christ had never been heard in this world, and there were no belief among men but that they perished like beasts,"—that description will be read far and wide as the mere newspaper narrative of the transaction. And, surely, wherever it is read, the reader will join in the writer's conviction—"that nothing that ingenuity could devise to be done in this city, in the same compass of time, could work such ruin as one public execution,"—at least it will excite the inquiry urged by the homily with which it closes—"whether, when in our prayers and thanksgivings for the season, we are humbly expressing before God our desire to remove the moral evils of the land, it is not time to think of this one, and to root it out?"

But Mr. Dickens has written a second time within the week on the subject; and his second letter we do not wish unwritten, though we differ from its sentiments. Reiterating, and confirming, the opinion he at first expressed as to the influence of capital punishments on those who witness them, he advocates, not their abolition, but their secrecy. He argues—rightly enough, we believe—that the awfulness of his sentence would impress itself upon the mind of the condemned far more deeply if he were at once dismissed to obscurity, and not even brought forth to die—and that, on the public, too, a similar effect would be produced; an effect that Mr. Dickens would deepen by closing all the shops, and tolling the church bells. With his provision for the actual fulfilment of the law,—his jury of twenty-four, and so on—we have no fault to find, but this, a grave one, we think—that it would be a monstrous hardship to compel any man to witness such a scene; and would infallibly tend to increase the chances of a criminal's escape, by increasing the reluctance of juries to convict. Although disposed to prefer any system to that which gathers all the scum and scoundrelism of a city—from its higher as well as its lower ranks—all the rude viciousness of a country-side, to that which has been well described as a parody on Nero's circus, where slaves, criminals, gladiators, martyrs died, "butchered to make a Roman holiday,"—yet cannot we bring our minds to contemplate with anything like complacency, this putting to death of a fellow-creature in the dark. Here, if anywhere—now, if ever,—the word "un-English" may be used to designate a feeling which, if it cannot be urged in argument, may be justly the subject of appeal. Not only would the change—and we think it a probable one, from the tone in which the proposition is treated by the press—leave untouched our strongest objections to capital punishment—that it presumptuously adjudges what none but an Omniscient Arbiter can decide, incurs the chance of doing an irremediable wrong, and cuts off the unhappy criminal from all the means of personal reformation and social reparation—but it would, we fear, tend to preserve, though it could not perpetuate, the evil. The abolition cause would be left to be worked almost solely by the comparatively few who act from settled principle—the large mass of merely emotional activity would be more difficult to awaken than now. We, therefore, earnestly exhort the advocates of the abolition of death punishments, not to relax their efforts for a moment, nor consent to the shadow of a compromise. To the proposed change, they need offer no opposition—and they need give it no support. Dickens, and the large class he represents, will in time come round to them, consenting rather to do away altogether with the gallows than to suffer its public exhibition. It is impossible that the disgrace can long continue, even if it be repeated. We should not wonder if it prove that the bell whose tones were the last that fell upon the ears of Frederick and Maria Manning, prove to have been the knell of the system under which they suffered; and so an answer come to the prayer that was the other day put up from one of the pulpits of our city,—“Lord! when will our rulers learn to punish without committing murder!”

THE SISTERS OF MERCY.—Miss Sellon and the other ladies, forming what is known as the Sisterhood of Mercy, and who, at present, occupy a large house at Eldad, Plymouth, and who, under the patronage of the Bishop of Exeter, have raised funds for the purpose of building an establishment, to be called the "Orphans' Home," in which the sisters will take charge of a number of orphans—have made arrangements for the purchase of a field adjoining St. Peter's Church, at Eldad. The purchase-money will be about £1,500, and the fund already collected amounts to about £3,000. Mr. Butterfield, of London, is to be the architect of the proposed building.

Mr. Hudson was seen on Wednesday, in the neighbourhood of our London Stock Exchange, as lively and jolly as ever.—*Herepath's Journal*.

THE FREEHOLD LAND CONFERENCE AT BIRMINGHAM.

THE PUBLIC MEETING.

In the Postscript of our last number we were unable to do more than briefly notice the fact of a public meeting held on the previous evening, at the Town Hall, Birmingham, in support of the Freehold Land Movement. The hall, which will hold between 5,000 and 6,000 persons, was densely crowded.

Mr. COBDEN was received with loud cheers. He said: The resolution I hold in my hand is as follows:—

That this Conference is of opinion, that the Freehold Land movement is deserving of the hearty support of all who desire to extend the Parliamentary representation of the country, and to elevate the social and political condition of the industrious, and now unenfranchised classes [cheers].

I feel it my first duty, in presenting myself before you, to tender my thanks to Mr. Taylor and his colleagues, the men of Birmingham, who have shown their fellow-countrymen a great example. Birmingham has on a former occasion been the cradle of a great Reform movement. I am not one of those who would say that the reform of Parliament, effected by a movement from this great centre, was valueless. I believe it was a great step, and necessarily the first step, to other and still greater reforms in this country; and I should be one of the most ungrateful of men, and I think every other member of Parliament now on this platform would be ungrateful, if here, in Birmingham, we were to undervalue that important reform; for there is not one member of Parliament now on this platform who would have been in Parliament if it had not been for the Reform Bill [cheers]. But though I admit that the reform of 1831-2 was important, I am not here to say that it was a final reform [cheers]. We are now in another generation. Those who are now men were almost babies in arms at that time; and shall we be told that the Reform Bill of 1832 is to be stereotyped and preserved for all posterity? No; these are times when you must continue to reform, for if you cease to reform, you begin to corrupt. I feel much indebted to the men in Birmingham for having originated the Freehold Land Society scheme, because I have just come from the House of Commons, where I have spent six months of the year, and I feel the necessity of being supported out of doors [cheers]. I have thanked you for the Reform Bill which you have passed before. I don't thank the House of Commons for having passed the Reform Bill, for it was passed out of doors; the corn-laws were repealed out of doors [loud cheers]—and any further reform—any valuable reform which this country wants, must be carried out of doors, and will not be effected within the House of Commons [hear]. I came here to advocate the suffrage as a means to an end. I don't think that this or that organized change is sufficient in itself to satisfy you; what I want is the fruits of reform—practical and substantial good measures. Now, I confess that one of the leading objects which I have as a politician, is the reduction of the extravagant expenditure of Government [cheers]. I consider that the affairs of this country—I mean its governmental affairs—are not carried on with that regard to economy which we are obliged to exercise in our private callings. I confess that I feel more and more the importance of the question of reducing that wasteful expenditure which I see going on all around us. I want to avert from this country the dangers and disasters which have fallen on other countries on account of misgovernment, for I consider that extravagant and wasteful expenditure has in all past times been the cause of the ruin and decline of states, and that in modern times it has been the parent of revolution [loud cheers]. I come forward on behalf of a movement, which is a practical scheme to extend the franchise, and to give the people a greater control over the expenditure of the country; because I believe that as the people have the power of control, they will reduce the waste of the Government of this country. How do I come to this conclusion? I find that when I or any other member of Parliament bring forward a proposition, having for its object a really tangible and practical reduction of the expenditure of the country, I find that those members who are responsible to numerous and independent bodies of the constituency will vote for it. For instance, the motion which I brought forward for a gradual return to the expenditure of 1835, was supported by the members for the metropolitan boroughs, for Manchester, for Birmingham, Leicester, Derby, Glasgow, Edinburgh—by every member, in fact, having a large, popular, and free constituency. But we were out-voted by members who are members for nominee boroughs or nominee counties. What do I conclude from this? I conclude that if we extend the franchise, and place it on a constitutional footing, you will find that you will obtain an economical government. I had 80 members in favour of my motion, and 277 against me. Ten county members voted with me; only six English county members, and of these six three were returned from the manufacturing districts; and only three county members from the agricultural districts voted with me for the reduction of expenditure, while more than 100 county members voted against me. How is this? I will tell you frankly how it is. I know I shall be blamed for it, but I will tell you frankly, for it is right to speak out and to speak the truth [cheers]. The members who sit for agricultural counties are, for the most part, the nominees of large houses—parties who are more interested in keeping up a large expenditure, than they and their families and connexions would profit by the reduction of expenditure. They would save less in taxation than they would lose in patronage [loud cheers]. If I am told that that is very illiberal, and that it is not

true, I shall give names and facts to prove what I say. I don't think it profitable to make the discussion of great questions of policy turn on matters of personal crimination; but if the controversy is to be pushed into that corner, I shall justify what I say by reference to facts [hear, hear]. I like this movement of the Freehold Land Society, and I will tell you why I like it, because it will be a means of your enfranchisement accomplished by yourselves; and mark me, if you don't enfranchise yourselves, if you don't raise yourselves by your own right arm, I am afraid no one else will raise you. To petition Parliament for the reform of Parliament, is to ask Parliament to cut off its own right arm, or its nose [laughter and cheers]. I tell you candidly that no people can be elevated unless by an increase in wealth, an increase in morality, and an increase in intelligence; and any man who tells the working classes that they can be elevated by any other process has an interest in flattering them, or he has an interest in deceiving them. For if you watch the rise and progress of the middle class of this country, you will see that in proportion as they advanced in intelligence, as they accumulated wealth, and as they improved in morals, so did they rise in social and political influence. There is another reason why I love this movement—I am anxious that a large proportion of the people of this country should be in possession of realized property. I do not think that the safety of the State is consulted by a great disparity of fortunes—by wealth being accumulated in few hands, while the masses are poor. On the contrary, I think that if property is to be made secure, you must widen the basis on which it rests; and whatever has a tendency to induce the people of this country to save up their earnings, while it tends to preserve property, tends also to the safety of all that is valuable in the institutions of the State, and therefore I think the working classes in this movement deserve the co-operation of all that is estimable, and humane, and benevolent, in the middle classes. And don't you despise the aid of the middle classes if you would advance up to their level of intelligence [cheers]. And here I should like to avoid any misapprehension as to the mode in which this elevation is to take place. My friend in the chair spoke of your obtaining for £20 a freehold that would be worth from 50s. to 60s. a year. Now I must say that, as a general rule, that is not to be done. There may be occasionally a lucky hit—a chance piece of good-fortune; but, as a general rule, it is not to be done; and it is better people should make up their minds at once that, if they wish their investment to be a safe one, they must not expect more than 4 or 5 per cent. They will, indeed, get a better interest than is to be had at the savings' banks, while the security is better—for no security on earth can be so good as the earth itself [laughter and cheers]. But I think you must not expect, as a rule, an extravagant rate of interest, because the circumstances of Birmingham may not be applicable to all parts of the country, nor even in Birmingham can you go on building cottages indefinitely. But people will always be in want of gardens, or if all should be stocked with gardens, they will still be in want of green fields. But whatever the cost may be, I would say to every man that he cannot do better than engage in this movement, and that he ought never to rest satisfied till he has invested his savings in the purchase of land, which will bring him in 40s. a year, and give him the rights and privileges of a freeman [loud cheers].

Alderman WESTON seconded the motion, which was supported by Mr. TOULMIN SMITH and Mr. JOSEPH STURGE, who stated that of £19,000 paid into the Birmingham Society, £15,000 had been saved from the public purse.

The motion was then put and carried unanimously.

Mr. BRIGHT was enthusiastically cheered. After some preliminary remarks on the inadequacy of existing reforms and on the British representative system, which in some respects he viewed as worse than absolutism, he said—I am not about to disparage the Reform Bill, but I will say this, that the franchise which was chiefly established by the Reform Bill was established for the object of excluding the mass of our countrymen from this so-called popular franchise. Now, if you want further reform, take my word for it, and the word of every man who sits in Parliament of our opinion, it will be impossible to get any reform but by the same process by which reform was carried before—by the concentration of the public opinion of the country, and by alarming the possessors of power into conceding those changes which you require—not the alarm of physical force, but the alarm which will spread among them when they know that what Birmingham has done for the Freehold Land Society is being done in 100 large towns throughout the country; then our rulers will feel that the day has come when their ill-gotten, usurped, and worse-used power in the counties is sapped and undermined, and will be destroyed by the economy, the providence, and the determination of the mass of the people belonging to these societies [cheers]. What is it we are asking, and what are the means we are using to obtain it? Is the representative system a good one or not? Are we content to live under an absolute or an oligarchical government, or will we live under an honest, free, representative government? And if you come to this latter conclusion, let us ask ourselves, and let us ask our opponents, is there anything in our project of which the most timid man need be afraid? It appeals to all the virtues of the people. There is no violence, outrage, or menace—not the shadow of it. We say to all men, be as industrious as you have ever been—be more sober, more prudent, more economical—deposit a portion of the earnings you have to spare—and thousands and hundreds of thousands in this country are able to save something—

deposit them where they cannot be lost, but where they will fructify not only at the rate of three or four per cent., but in producing that kind of government which you and your fathers have so long and vainly struggled for, and you will have the satisfaction of knowing that whatever you or your fathers may have suffered, your children will enjoy the heritage of a just, honest, and equal government [cheers]. I behold in this movement an argument more powerful than has ever yet been urged in favour of Parliamentary reform. During last session of Parliament, Mr. Hume brought forward a motion on this subject, on which I spoke at some length, and pointed out to the gentlemen opposite what were the points in this movement which they should be afraid of? Do you think it likely that the people who have made these sacrifices will be less severe on the abuses of the system when they obtain political power, than if the franchise were freely extended to them now? No. This is my consolation in the delay which takes place—it is the only consolation I have—that as we go on, step by step, to win the victory which is as surely ours as [cheers drowned the conclusion of the sentence]. We shall spread through the length and breadth of the land political information among the people, to which they are now in great part strangers; and the great class who live by their industry will have the consolation of knowing that they live under a just and equal Government, and that they are no longer plundered by the legislation of a small but powerful class. If Parliament sees that these societies are established in all the counties of England, and that every registration court—for they will watch the returns of the registration courts with the greatest anxiety, if they see these votes getting more numerous every time the barrister sits—if they find that they are substantiated beyond the power of opposition—if they see that on every chance vacancy the polling booths are occupied not by submissive farmers only, but by the workers in wood and iron—if they find that the scions of the aristocracy are set aside for practical and liberal men, then depend upon it they will confess they are beaten, and propose a compromise; and unless you are all the more watchful they will force a compromise upon you [cheers]. The motion I have to propose I fear you will think has not much to do with my speech [laughter, and cries of "Make another speech to the motion"]. It is,

That in order to promote the extension of freehold land societies, it is desirable that a general union of the friends of the freehold movement be formed, on which will devolve the duty of taking such steps as may be necessary to spread information and to encourage the formation of societies on sound principles [cheers].

Before sitting down, I have one or two more words to say. We have no sinister object in promoting this movement. We have all recorded our votes in favour of a large extension of the franchise. But we have learned this, that if we cannot get what we want by a short cut, it is better to go round about. The scheme is sure to be successful, if people are only half as much in earnest for a real Parliamentary Reform as they are supposed to be from the clamour that is sometimes raised on their behalf. It is proposed that this union should have Birmingham for its centre, with which all parties might communicate. If this system were vigorously followed up, I am satisfied that the political redemption of the working classes is at hand, and we shall have the satisfaction of feeling that we have not been idle spectators, but helpers forward of the great work [loud cheers].

Mr. LUSHINGTON, M.P., next addressed the meeting, and was followed by Mr. LATTIMER, of Hertfordshire.

Sir JOSHUA WALMSLEY, M.P., who was received with much enthusiasm, and was often loudly applauded during an admirable speech, concluded by moving the following resolution:—

That this Conference requests that the committee of the Birmingham Freehold Land Society will consent to be the executive council of the Birmingham Freehold Land Union, with power to add to their number, and it recommends to the council to issue a publication, to be devoted expressly to the subject of Freehold Land Societies and the extension of the forty shilling freehold franchise, and to an exposition of the advantages which such securities are calculated to confer upon the now unenfranchised classes, and upon the country at large.

Mr. GEORGE THOMPSON, M.P., seconded the resolution in a long and eloquent speech, interrupted throughout with universal bursts of enthusiasm.

The resolution was then put and carried, like the former ones, amidst much acclamation.

The proceedings did not terminate until nearly midnight. The hall was densely crowded throughout, and it is many years since so enthusiastic a political gathering took place in Birmingham.

THE CONFERENCE.

The conference resumed its sitting on Wednesday morning, at ten o'clock, Mr. Scholefield, M.P., in the chair. Most of the delegates were present who attended the meeting on the previous day. Sir J. Walmsley, M.P., Mr. Cobden, M.P., Mr. Bright, M.P., and Mr. G. Thompson, M.P., were also present. The discussion opened with a further reference to the rules. Some discussion also occurred with regard to the bringing out of a publication to advocate the movement, and specially to report its progress. Mr. J. Cassell declared that he was willing to co-operate with the Birmingham Council, and would enter into a contract to bring out the *Freeholder*, the matter for the same being duly supplied to him. He was (he said) prepared to bring out a publication of sixteen pages for threepence—stamped, fourpence—the size of a journal called the *Reporter*, and the profits, if any, he would hand over to the promotion of the objects the society had in view. Mr. Cobden thought that the details might be left to the Council, but it seemed to him that Mr. Cassell's offer would

greatly relieve them; at the same time it seemed to him advisable that a condition of the *Freeholder* being sent to parties should be contingent upon an annual subscription. He suggested that the price of the publication should be 5s. annually; but after some further discussion the matter was left to be decided by Mr. Cassell and the council.

THE EXECUTION OF THE MANNINGS.

The following letter, from the descriptive pen of Charles Dickens, addressed to the editor of the *Times*, will be read with interest by all reflective persons:—

"Sir,—I was a witness of the execution at Horse-monger-lane this morning. I went there with the intention of observing the crowd gathered to behold it, and I had excellent opportunities of doing so, at intervals all through the night, and continuously from daybreak until after the spectacle was over.

"I do not address you on the subject with any intention of discussing the abstract question of capital punishment, or any of the arguments of its opponents or advocates. I simply wish to turn this dreadful experience to some account for the general good, by taking the readiest and most public means of advertising to an intimation given by Sir G. Grey in the last session of Parliament, that the Government might be induced to give its support to a measure making the infliction of capital punishment a private solemnity within the prison walls (with such guarantees for the last sentence of the law being inexorably and surely administered as should be satisfactory to the public at large), and of most earnestly beseeching Sir G. Grey, as a solemn duty which he owes to society, and a responsibility which he cannot for ever put away, to originate such a legislative change himself.

"I believe that a sight so inconceivably awful as the wickedness and levity of the immense crowd collected at that execution this morning, could be imagined by no man, and could be presented in no heathen land under the sun. The horrors of the gibbet and of the crime which brought the wretched murderers to it, faded in my mind before the atrocious bearing, looks, and language, of the assembled spectators. When I came upon the scene at midnight, the shrillness of the cries and howls that were raised from time to time, denoting that they came from a concourse of boys and girls already assembled in the best places, made my blood run cold. As the night went on, screeching, and laughing, and yelling, in strong chorus of parodies on Negro melodies, with substitutions of "Mrs. Manning" for "Susannah," and the like, were added to these. When the day dawned, thieves, low prostitutes, ruffians, and vagabonds of every kind, flocked on to the ground, with every variety of offensive and foul behaviour. Fightings, faintings, whistlings, imitations of Punch, brutal jokes, tumultuous demonstrations of indecent delight when swooning women were dragged out of the crowd by the police, with their dresses disordered, gave a new zest to the general entertainment. When the sun rose brightly—as it did—it gilded thousands upon thousands of upturned faces, so inexpressibly odious in their brutal mirth or callousness, that a man had cause to feel ashamed of the shape he wore, and to shrink from himself, as fashioned in the image of the Devil. When the two miserable creatures who attracted all this ghastly sight about them, were turned quivering into the air, there was no more emotion, no more pity, no more thought that two immortal souls had gone to judgment, no more restraint in any of the previous obscenities, than if the name of Christ had never been heard in this world; and there was no belief among men but that they perished like the beasts.

"I have seen, habitually, some of the worst sources of general contamination and corruption in this country, and I think there are not many phases of London life that could surprise me. I am solemnly convinced that nothing that ingenuity could devise to be done in this city, in the same compass of time, could work such ruin as one public execution, as I stand astounded and appalled by the wickedness it exhibits. I do not believe that any community can prosper where such a scene of horror and demoralization as was enacted this morning outside Horse-monger-lane Gaol, is presented at the very doors of good citizens, and is passed by unknown or forgotten. And when, in our prayers and thanksgivings for the season, we are humbly expressing before God our desire to remove the moral evils of the land, I would ask your readers to consider whether it is not a time to think of this one, and to root it out.

"I am, Sir, your faithful servant,

"CHARLES DICKENS.

"Devonshire-terrace, Nov. 13, 1849."

EXTENSION OF THE SUFFRAGE.—Mr. Philip H. Howard has addressed a letter to a constituent, informing him that at the end of last session he requested his friend Mr. Aglionby to place on the order-book of the House of Commons a notice for next session, of his intention "to move for leave to bring in a bill to extend the elective franchise to inhabitant householders, resident and rated in every city and borough for not less than one year." The adjournment of Parliament two days earlier than was expected alone prevented Mr. Aglionby from complying with the request.

Proceedings have been commenced against a strolling manager named Campbell, for performing at Stockton, in defiance of the magistrates, a trashy drama entitled, *Rush; or, the Standfield-hall Murder*.

PUNISHMENT OF DEATH.

A public meeting to promote the abolition of the punishment of death, was held on Monday evening, at the Bridge House Hotel, Southwark. The chair was taken shortly after seven o'clock, by Mr. Charles Gilpin, who was supported by the presence of the following gentlemen on the platform:—Mr. Ewart, M.P., Mr. Scoble, Rev. H. Christmas, Mr. Wordsworth, and Mr. Webster, barrister-at-law, &c. The room was crowded, the assembly comprising a large proportion of members of the Society of Friends.

The CHAIRMAN said, that during the past week the inhabitants of the metropolis had had another, and a particularly favourable opportunity of forming an opinion as to the effects of the great moral lesson taught by the gallows—the moral lesson of the law having been conveyed in this case, by the execution or public strangling of a man and his wife. According to the newspapers, a brutal and degraded mob of tens of thousands collected, on that occasion, around that great moral teacher Hangman Calcraft. There were "West-end" people, too [hear, hear]—people who paid their two and three guineas for seats to learn the moral lesson—gentlemen, with champagne breakfasts, and—burning shame and scandal to the sex—ladies with opera-glasses, to witness that public strangulation. By the scene that day, humanity had been outraged, religion degraded, and God mocked. Lying lips received the sacramental emblems of a Saviour's love. One unrepentant murderer at least was bolstered up with the hopes of the life to come [cheers]. In fact, the whole closing scene was a solemn mockery, calculated to dishonour the religion they professed, and the God they worshipped. A too ready press had conveyed to the utmost corners of the globe the most minute particulars of those fearful murderers—how Manning made but an indifferent breakfast—how his wife did a little better—how chaplain and hangman laboured to ease their way from earth to heaven—how the murderers kissed at the gallows, and expressed a hope that they would meet in heaven [hear, hear]. All these details were calculated to stimulate a morbid desire for public notoriety, and to nerve the ruffian's arm. He was much mistaken if the people of England would not reap the bitter fruits of the seed sown last Tuesday. If the mob who witnessed that execution were degraded, the law which summoned them to the spectacle, must be degraded likewise. He wished to speak of Mr. Dickens with every respect, but he (Mr. Gilpin) differed from him completely when he thought secret executions would be a step in the right direction. He gave him full credit for integrity of purpose; but he was anxious that there should be no mistake or misunderstanding as to their own views on the matter [hear, hear]. He was not labouring, nor were his friends labouring, to substitute one kind of strangling for another. They were not anxious to substitute execution amid the silence of the prison cell for execution on the public scaffold. They were not, and he trusted they never would be, prepared to advocate assassination in the stead of public execution, or to introduce solitary, inquisition-like execution in the place of that execution which, in accordance with the feelings and the will of Englishmen, had up to this time been performed in the light of day [cheers]. No, if they must have strangling still, for the good of the community, he was not prepared for the substitution of private for public strangulation. He was glad that some of the most practical men of the present day—men who had endeavoured practically to enlighten and elevate the minds of their fellow-creatures—were of his own way of thinking on the subject. He held in his hand a letter from a man who was not second even to Charles Dickens in the influence which he exercised over the public mind for the public benefit; he referred to Douglas Jerrold. In a letter which he had received from him, Douglas Jerrold said, "The genius of English society will never permit private hanging. Sorry should I be to know that mystery was to be added to the infliction of death. The brutality of the mob even is preferable to the darkness of secrecy" [cheers]. Again, he said, "Once allow secret executions, and you bow to the continuance of capital punishment, and they are fast passing away, gradually given up by the baffled legislature" [hear, hear]. He proceeded, "A strange Christianity, truly, to ask the prayers of the congregation for a brother and sister, and then, to show the sacredness of life to kill them" [hear, hear]. Richard Cobden said, "Take heed of the new dodge—private executions. This is abandoning three-fourths of the grounds upon which the Calcraft party defended capital punishment, as an example of terror to the well-disposed. Their private hanging would be simply assassination" [hear, hear]. The following letter was from Mr. Bright:—

Reform Club, Nov. 19, 1849.

My dear Friend,—I am sorry not to be at your meeting this evening. The cause of capital punishment abolition is making rapid progress, and there is only one rock ahead, and this I feel certain we shall avoid: I allude to the compromise which is proposed by those who are anxious that hanging should continue, but that it should be done in the secrecy of the prison. This is no compromise in our view of the case. Our main argument against the present system would still remain against the private hanging; whilst, in my view, every argument upon which capital punishments have hitherto been defended, would be entirely overthrown. This notion of secret executions in our prisons is monstrous, and can never be entertained for a moment by the people of this country. It seems to be dictated by the mere liking to put somebody to death, and is as unphilosophical as it is unchristian, and contrary to all the feelings and practices of our country. The scheme is the refuge of those who are driven from their present position, but who have not the courage to adopt the only alternative which is before them. It cannot

be adopted in this country; I don't believe it will find favour in Parliament; and I don't see how even the Home Secretary can support it, for it will in no degree relieve the increasing difficulties of his position. Let us keep to our creed on this subject, and the "moral lesson" of the gallows will soon be at an end. Believe me, very sincerely thy friend,

JOHN BRIDGES.

Now Charles Dickens did not consider the public mind prepared for the entire abolition of capital punishment. If, indeed, he formed his idea of the public mind from what he called "the desert waste" which surrounded him in front of Horse-monger-lane Gaol, he (the Chairman) could not dispute his position; if, again, he formed it from the conduct of the gentlemen who had champagne breakfasts, and of the ladies who plied their opera-glasses, his opinion was easily accounted for; but as regarded the middle and working classes of England, he would declare that, having attended public meetings from Edinburgh to Exeter, he did not believe that Charles Dickens, with all his talents, could fairly convene a public meeting in any part of the kingdom and carry a resolution in it in favour of secret hanging [hear, hear]. In conclusion, the speaker observed, that a little inquiry would have convinced the powerful writer in the *Times*, who did not think it possible that the sight of an execution could prove an incentive to crime, that a large proportion of executed criminals had been present at capital punishments, and that the Rev. Mr. Roberts, of Bristol, had ascertained that out of 167 prisoners sentenced to death, 164 had attended executions [hear, hear].

Mr. EWART, M.P., moved the next resolution:—

That, in the opinion of this meeting, the punishment of death is opposed to the spirit of Christianity; that it does not answer its design of repressing crime; that its effects are grossly demoralizing; that it sometimes causes the destruction of the innocent by judicial process, and at other times favours the escape of the guilty, thus promoting the crimes it is intended to repress; and that it ought to be immediately and totally abolished.

After passing a high eulogium on the chairman, Mr. J. T. Barry and Mr. J. B. Wrightson, for their exertions in the cause, the hon. gentleman proceeded to express his belief, that the popular feeling against capital punishment would speedily make itself heard in Parliament, which generally waited the expression of that feeling to force them into action. No good, social or moral, had resulted from the spectacle of last week. How could that produce any religious good which acted in direct opposition to the vital spirit of Christianity, and withdrew a human creature from all opportunity of repentance? [hear, hear.] As to the question of private execution, he declared himself utterly repugnant to any such evasion of the main principle for which they were agitating—the abolition of capital punishment without any qualification whatever. Englishmen abhorred anything of the kind. Even publicity could not be prevented, for the gentlemen of the press could not be excluded. When Mr. Rich, seven years ago, introduced a bill for secret executions, Mr. F. Maule, a member of the Government, recommended him to withdraw it. So that the present Government were virtually opposed to such a proposition. How was capital punishment supported? Was it on the antiquated, exploded system, deprecated by the sacred language of our Saviour, "An eye for an eye, and a tooth for a tooth?" [hear, hear.] It had been abandoned by Blackstone, exploded by Beccaria, and denounced by Filangieri. It invited the murderer with a vicious dignity. But the other day, that dreadful woman had been called Lady Macbeth in one paper, and Clytemnestra in another [hear, hear]. The opponents of capital punishment took their stand on the sacredness of human life, and declared the law had no right to take it away unless it proved the absolute necessity of doing so; and that had never yet been done, in public or in the House of Commons. Great changes had taken place in public feeling on the subject. It had been found necessary to introduce a bill to transfer the signing of warrants of execution from the head of the Executive to an officer of State, because no doubt the head of the Government had not felt it right to sign them [cheers]. Some years ago the judges were unanimous in favour of capital punishment. Within the last three years, before a committee of the House of Lords, when their opinion was asked on the same subject, Lord Denman gave no opinion at all. Would he not have declared in favour of it if he thought it right? [hear.] Mr. Justice Maule gave no opinion. Mr. Justice Colman gave an opinion against it [cheers]. Mr. Justice Wightman did the same. Lord Chief Justice Wilde, one of the greatest lawyers the country had produced, was not for capital punishment. He said the objections were very great; and when the Chief Justice said that, he was not very far from being a convert to their opinions [hear, hear]. Mr. Justice Crompton, of the Irish bench, abstained from giving any opinion. Mr. Justice Perrin was "decidedly of opinion capital punishment should be abolished;" and Chief Baron Pigot was decidedly against it [hear, hear]. He was much mistaken if, in the recent elevation of Mr. Justice Talfourd, they had not found another enemy to capital punishment on the judicial bench. He defied the friends of executions to get up any meetings in England; and as Sir G. Grey seemed to intimate he had a dislike to capital punishment, and would abolish it if the people would let him, he hoped the latter would at once put on a little gentle pressure, and acquaint the Home Secretary and Parliament with their real sentiments on the question [cheers].

The Rev. H. CHRISTMAS, of Zion College, in seconding the resolution, declared that there was no command in the Holy Scriptures to take a man and hang him up to a beam. The words so much relied on, "Whoso sheddeth man's blood, by man shall his blood be shed," were a mere prediction [hear, hear]. Upwards of 500 of the clergy were in favour of the immediate abolition of death; the Archbishop of Canterbury said it was a matter requiring much consideration; the Bishop of Winchester thought "it would be all the better for a little ventilation;" while the Bishop of St. David's cordially concurred with the advocates of abolition, an opinion which had been shared by the late excellent Bishop of Norwich.

Mr. C. WORDSWORTH, in supporting the resolution, narrated some familiar instances of the severity of the law, and of its extreme strictness before recent amendments had been introduced. In 1760, 180 offences were capital—there were now but four or five. So late as 1805 Mr. Justice Heath sentenced a man to death for cutting down a cherry-tree, value 5s., and the sentence was carried into effect ["Oh, oh!" and cheers]. He believed the scene of Tuesday last had done more to give an impetus to public opinion on this question than anything that had occurred for the last ten years.

The CHAIRMAN, in allusion to one of the cases

narrated by the preceding speaker, said he believed that the Society of Friends had adopted a much more effectual principle of action with regard to this question. They had determined, no matter what might be the consequence, never to serve on a jury when the life of a fellow-creature was at stake [hear, hear].

The resolution was then put, and carried unanimously.

The Rev. H. RICHARD moved the next resolution:—

That a petition founded on the foregoing resolution, and signed by the chairman on behalf of the meeting, be presented to Parliament by the representatives of the borough.

Never had there been a more disgraceful spectacle witnessed than that which had recently taken place in their neighbourhood [hear, hear]. The refuse and scum of the city, a congregation of thieves and prostitutes, assembled under the gallows, and pursued a conduct which was a disgrace to Christian and civilized England [hear]. Still there was something to be said in vindication of that wretched multitude. They had been allowed to grow up in familiarity with such exhibitions, and in an amount of ignorance which was sure to brutalize and degrade them. But what was to be said of the amateurs from the west end, who came to gloat on the agonies of their fellow-creatures? but more than all, what were they to say to the guardians of the law who had prepared such a spectacle to brutalize and demoralize the people? [hear, hear.] They were accustomed to look back with horror to the cruelties of the ancients, and condemn the Romans for their gladiatorial exhibitions; but then there was the excitement of contest, and those engaged had a chance of life; but in our times the victims were brought pinioned to their doom, and then strangled to make an English holiday [loud cheers]. (One gentleman said that the speaker was misrepresenting the objects of Government in ordering public executions.) No matter what might be the object, he was not mistaking the effect [cheers]. His complaint against the Government was, that seeing the effect these acts produced, they could persist in permitting such demoralizing spectacles [loud cheers]. They had a portion of the judges with them; they had the clergy by hundreds; and the hon. member for Dumfries had informed them that even the Home Secretary himself only wanted a little pressing to come round to their views. Under such circumstances, he felt justified in prognosticating a speedy abolition of the gallows [loud cheers]. Public opinion was in this country sufficiently powerful to carry and demand that that was founded in reason and justice [hear, hear].

Mr. JOHN ROBERTSON seconded the resolution. He said that he had himself felt bound to witness a public execution, deeming that he could not write on the subject until he had made himself acquainted with the facts. He said this in vindication of some of the spectators on the recent occasion, who had been so roughly handled in the course of the evening. The first cry of a man whose mind was in the state that he had been on witnessing an execution would be, "Hide the gallows." It was not the outward scene which would horrify him so much as the black principle of the gallows—the principle of retaliation, and of blood for blood. It was only thus that they could come practically to the conclusion that the gallows must be entirely abolished. If those who retained a prejudice in favour of capital punishments would go through the process that he had done, the result would be similar. Maria Manning and her husband conceived the murder about the very time when Rush was hung. It appeared from the evidence of Massey that they mingled questions about Rush, with fishing inquiries as to which parts of the human body were most vital. In the delirium of their awful deliberations, the gallows mingled. But did it teach them to do good to those who despitely used them? Did the gallows teach them heroism or dare-devilism? [hear, hear.] Society was teaching the spirit of murder by exemplifying it. The argument that evil could not be overcome by evil, but only by good, was one of the grandest lessons of the New Testament [hear, hear]. The influence of mercy would be blessed in relation to society, and on the realization of this truth by society and the Legislature depended, he believed, the abolition of capital punishments.

Mr. SCOBLE spoke to the resolution, and expressed his gratification to hear, according to one of the reporters of the public press who had been favoured by an opportunity of ascertaining the fact, that Mr. Calcraft, the hangman, was becoming opposed to executions—"that those matters now had such an effect on him, that they made him dreadfully nervous; and that he would have to give up his office" [laughter]. He terminated an animated speech by stating, that he believed the punishment of death to be contrary to justice and humanity, and, above all, to the religion of Him who said, "He came not to destroy men's lives, but to save them" [hear, hear].

Mr. A. STEVENS bore witness to the truth of the statements made as to the scenes which took place on the morning of the late execution. The respectable working men of London were not there, but the thieves of London were. There were tipsy sailors and soldiers too. He could state, on the authority of Sir E. Kelly, that since the commencement of the present century upwards of forty persons, male and female, had been hung, who were entirely innocent of the crimes laid to their charge [series of "Shame"]. Mr. Stevens proceeded to detail the well-known case of Eliza Fenning, hanged for poisoning the family of a law-stationer in Chancery-lane, and of the Ashcrofts, executed at Lancaster on a charge of murdering two female servants. In both cases the innocence of the unfortunate persons executed was subsequently completely established by the confessions of the real criminals [hear]. But so it would always be. They could never be certain, that in inflicting capital punishment they were not inflicting an injustice which they could not possibly redress. There was only one way to make sure, and that was to get rid of the punishment altogether [cheers]. The resolution was, "that the members for the borough be requested to support the petition." He was not an elector. Because he did not possess £10 worth of brick and mortar, he was not thought worthy of a vote; but he trusted that the electors would press this question on their representatives. They should, at least, if they persisted in retaining the gallows as a great moral instructor and national solemnity, confer more honour on the high priest. They made wholesale slaughterers dukes and earls, why not reserve some honours for the retail heroes? Why not make Calcraft a baron of Horse-monger-lane, in the county of Surrey? [cheers and laughter.] He trusted that those whom he was address-

ing would not be deterred if their first petition was rejected by a majority. They should recollect, that the Reform Bill, and the repeal of the corn-laws, had been carried against repeated majorities [cheers].

Mr. WEBSTER seconded the resolution, contending, that, on every ground of reason and justice, capital punishments should be swept away.

The CHAIRMAN said he had reason to know, that Sir W. Molesworth was favourable to the abolition of capital punishment. On the other hand, he believed that Mr. Alderman Humphery, who voted for the abolition in 1840, voted against it in 1849 [hisses].

The resolution was then put and carried. A vote of thanks to the Chairman was carried by acclamation, and briefly acknowledged.

THE PARIS CONGRESS AND BIBLE CIRCULATION.

We have received a circular addressed more especially to the members and friends of the Peace Congress, signed by the principal promoters of the Peace movement in Newcastle-on-Tyne. We give the following:—

"A combination of circumstances, which it is unnecessary just now to explain, has led us to the conclusion that if the members and visitors to the Peace Congress, assisted by others friendly to the object, would like to send a few thousand New Testaments to Paris, as a grateful memorial of the kindness they received from its citizens, this token of affectionate remembrance would be favourably received, and, with the blessing of the Most High, might become the means of extensive good. Surely it is fitting that those who have carried peace principles into the heart of the French metropolis should also be the bearers of that holy volume from which these noble principles are drawn; that they should declare before the world that it is under the banner of their Saviour they are rallying, when they seek to act upon his own injunction—'Put up again thy sword into its place, for all they that take the sword shall perish with the sword.' The Congress is over, and what have been its character and results? The scoffer may sneer; but, thanks be to God, it is manifest that His blessing rested upon it, and we reverently believe the results will not be transitory. And now, dear friends, we conceive that another, and, if it be possible, yet brighter vista opens before us. Our French neighbours have received the delegation with the most amiable kindness—their hearts have been singularly opened towards the messengers of peace—they have received them into their houses—they have loaded them with favours and delicate attentions. How shall we requite this abundant and unlooked-for kindness? Can we return it in a more fitting manner than by placing the Holy Scriptures before them in their vernacular tongue? It is the Bible that has taught Great Britain what she knows and loves of the law of her God. As a people, our French neighbours have not the Bible in their own language. Let us give it to them, and the blessing of the Most High will rest yet more and more upon our peace enterprise. Respecting this proposition, several estimable members of the Roman Catholic Church have been freely consulted, and, amongst them, a French gentleman resident in this town, who has excellent opportunities of ascertaining the state of feeling in France. The latter is convinced that our present will be acceptable, and he also believes that Catholic agents may be found as distributors of the gift, which will greatly tend to disarm prejudice. Yet more than this, our valued friend considers that the gift may become a precedent for the spread of the Bible, and facilitate its reaching the dwellings of his countrymen, even in the most distant towns of France. May these cheering anticipations be abundantly fulfilled."

The circular then recommends the dissemination of a version which, though differing but little from that used by the Protestants, has received the sanction of an Archbishop of Paris, and which, from that circumstance, was more likely to be acceptable to the Roman Catholics, and proceeds:—"It remains open for consideration whether the proposed gift of 3,000 or 5,000 New Testaments shall be presented to the respectable citizens of Paris, or to its hospitals and prisons (if agreeable to the governors and conductors of those institutions), or to the workmen in the densely-populated suburbs of St. Antoine, St. Denis, and St. Martin, teaching them—as we trust the Testament will do—never again to rise in bloody insurrection. However this may be decided, we think the result will be equally beneficial, and that, if the Holy Scriptures can be scattered throughout Paris by willing hands and loving hearts, no possible impediment will be permitted to stay their progress, and that those who have been the happy means of disseminating them may indeed 'thank God and take courage.'"

DEATHS OF TWO CHILDREN AND A DOG.—During the last ten days great numbers of the poor of the neighbouring townships had frequented the strand to collect nuts, &c., thrown up by the tide from the wreck of the "Mischief," amongst others two little girls were observed, followed by a dog, and it is imagined that being disappointed in their expectations and exhausted by hunger and cold, they had secured themselves under a hedge on Formby rabbit-warren, where they were found by the coast guard on going his rounds on Wednesday morning, both of them crouched together, with the dog, which appears to have been a faithful attendant, stretched across the breast of the eldest child, all stiff in death.

—Liverpool Mail.

The *Ayr Observer* notes the trapping of a fox on Broomhill. Reynard bit off the unlucky member by which he was secured, however, and left the bleeding limb to its fate.

AGRICULTURAL MEETINGS.

IS SIR ROBERT PEEL A TRAITOR?—A meeting of the West Surrey United Association for the Protection of Agriculture and Native Industry, was held at the White Hart Hotel, Guildford, on Saturday afternoon, for the purpose of taking into consideration the present condition of the agricultural interest. Mr. F. Lyon Thurlow, of Baynard's Park, occupied the chair. One of the chief speakers was Mr. H. Drummond, M.P., and we give a few sentences from his speech. "It was easy," he said, "to make fine speeches about 'Traitor Peel,' and 'Thirty-pieces-of-silver Peel,' and to talk all that sort of stuff. But what did it all end in? They had never yet drawn a sufficient distinction between the thing which Sir Robert Peel did, and the mode in which he did it; because they had thrown the whole blame of the repeal of the corn laws upon Sir Robert Peel. Why, they must remember that all the Whigs changed their minds just as quickly as Sir Robert Peel did. They had been as hot for a 6s. fixed duty as Sir Robert Peel had been for a sliding scale; and they both gave them up together [a laugh]. But Sir Robert Peel did more; he certainly did treat the gentlemen and noblemen of England in a way in which no man ought to treat another, and in a way which no man ought to submit to [cheers]. Therefore as long as they expressed indignation against Sir Robert Peel for that, he went with them, but not for having passed the repeal of the corn law. Because he (Mr. Drummond) had been certain ever since the passing of the Reform Bill that that measure must come, and simply because the majority of the House of Commons were the representatives of the manufacturing interest—an interest which was now striving to put down the agricultural interest completely under its feet [hear, hear]. It was nonsense to talk about fighting their enemy if they did not know what weapons he would use, and how they were to meet him. He was sorry that they had continued their attacks upon Sir Robert Peel in the way they had done; not that he was going to extenuate what the right hon. gentleman did, but because he had many friends attached to him, and those friends would stand by him even out of spite, so long as this abusive language was continued towards him. The practical statesmen in the House of Commons were the band who sat at the back of Sir Robert Peel, and the agricultural party had no men fit to guide them, and no statesmen to sit with them. It was all very fine for a gentleman to say, 'I am an independent member; I am not of this party or that.' But it was all stuff. He could do nothing as an independent member of Parliament. True, it was not necessary that he should pledge himself body and soul, or that he should sign a bond. But he must be with one party or the other." The drollest part of the proceedings was at the close. At the time of the agitation against the repeal of the Navigation-laws, Mr. George Frederick Young got up a form of petition, praying the Queen to dissolve Parliament. This was gravely proposed for adoption by the cultivators of the siliceous sand and ferruginous gravel of West Surrey; but Mr. Drummond laughed them out of the notion, and the meeting contented themselves with a simple resolution that it was expedient to return to protection.

MR. ACLAND ON PROTECTION.—At a meeting of the North Petherton Agricultural Association, the chairman, Mr. Thomas Dyke Acland, took occasion to declare, that any idea of forming a Government on the principle of Protection was a perfect farce. Sir Robert Peel had seen what the country could bear, and what it could not; and therein lay his great capacity as a statesman. Mr. Acland felt bound to state his belief, that they had not the slightest chance of recovering protection or getting rid of the rates. What then is to be done by the farmers; assuming that prices will be much lower in future than they have been? He feared that henceforward farming could not be carried on without capital: the industrious farmer without it had better cultivate a small portion of land well, adding to his small means his own labour; and the landlord who had not available money would do well to diminish the extent of his land to put the rest in an efficient state as to buildings and drainage. But Mr. Acland did not think that rents which had been fairly fixed would fall; for, after all, rents were fixed more by tenants than by landlords.

THE HEADS OF THE PROTECTIONIST PARTY AND MR. DISRAELI'S SCHEME.—At a Protectionist meeting, held on Friday, at Bromley in Kent, to consider steps for holding a county meeting—Earl Stanhope in the chair—Mr. George Frederick Young made some important statements respecting Mr. Disraeli's Colchester and Aylesbury programmes. It has been stated by Sir John Tyrell that the propositions of Mr. Disraeli had the sanction of Lord Stanley, the Marquis of Granby, and Mr. Herries. Mr. Young had no opportunity of communicating with Lord Stanley or Lord Granby, but he had with Mr. Herries (he held in his hand a confidential letter from him), and he did not hesitate to say that Mr. Herries had had no communication whatever from Mr. Disraeli on the subject. Mr. Herries had given an opinion in perfect accordance with Mr. Young's own—that a sinking-fund, though good in itself, could afford no relief to the suffering farmers under the pressing exigency they now felt. It was his firm belief that none of the great statesmen to whom the honourable gentleman had referred had even yet given, or would give it, their concurrence. As to the land-tax scheme, it was a hasty proposition, crude and undigested, into which the vivacity of Mr. Disraeli's imagination had drawn him without due reflection. It appeared to be abandoned and shelved.

FOREIGN AND COLONIAL NEWS.

FRANCE.

THE BUDGET.—In the Assembly, on Wednesday, M. Achille Fould brought forward his financial scheme. He commenced with an oratorical censure of the considerable efforts made in these latter days to modify and destroy the *régime* of the taxes; assaults made by turns on all the indirect taxes, with the aim of displacing the general burden and throwing it on capital and landed property. "These efforts," he said, "soon produced their effects; they alarmed the country, destroyed confidence, checked business, and gave a dreadful blow to public and private property. Such a line of policy cannot be ours. The new Government repudiates such insensate theories." M. Fould showed that the total amount of the deficit in the revenue is 534 millions of francs, of which 287 millions apply to the year 1849. He proposed to maintain the duties on potable liquors during the year 1850; but a committee should ascertain what remedies might be applied to the admitted vices of the present mode of levying these duties. He withdrew the proposed tax upon income, hoping to meet the deficiency of sixty millions which was expected from this source by savings in other departments, and by an alteration in the mode of levying some of the taxes. On the war budget there would be a saving of eight millions, which would be increased to sixteen millions "on the speedy return of the Roman expedition." On the navy there would be a diminution of seven millions, and in the department of the interior a saving of 2,500,000 francs. On the other hand, modifications in the registration-laws would increase the revenue derived from that source by twenty-one millions; the alteration in the post-office, without adding to the rate of postage, an increase of seven millions; the modification of the law relative to patents a further sum; lastly, a reduction which would be made in the budget for extraordinary public works would create so large an amount of saving as would produce an equilibrium between the receipts and expenditure. He therefore would dispense with any loan. M. Fould suggested that his proposals should be referred to the Financial Committee; but he was met with a proposition to refer them to a Special Committee. After heated discussion, and scenes of tumult, the Minister carried his point by 392 to 236.

THE PRESIDENT'S SALARY.—Through one of the Paris journals, M. Dufaure has contradicted the assertion made by the *Constitutionnel*, that the late Cabinet had intended to bring in a bill granting an allowance of three millions of francs a-year to the President of the Republic; but admits that it had intended to come to his aid with a specific sum to relieve him from his difficulties.

REFUGEES IN SWITZERLAND.—Applications, it is said, have been formally addressed to the French Government by those of Austria, Russia, and Prussia collectively, to demand the concurrence of France in calling upon the Government of Switzerland to expel all political refugees from the territory of that republic.

AMNESTY.—On Monday, M. Ferdinand Barrot ascended the tribune of the Assembly and made an official statement, that "the President of the Republic, availing himself of his incontestable right," had decided to pardon the insurgents of June now in the Fort of Belle Isle, so far as regarded their political crime. There are 1,200 insurgents confined in that fort; and 700 of them come within the category of those who can take advantage of the President's measure of grace: the remaining 500 are there under unexpired sentences for other crimes than those arising out of the June insurgents. The Members of the Right are said to have observed a frigid silence on hearing the announcement—they regarded it as a defiance: on the other hand, the Left, and especially the Mountain, are said to have been equally dissatisfied, because the pardon did not include *all* the June insurrection. Cries of dissatisfaction, in this sense, were raised by some voices among the Mountain; but the Left did not go so far as to join or countenance them. The President more than once expressly promised this political amnesty; but it is said that, much to his discomfort, his successive Ministries restrained him from granting it: the measure, therefore, is regarded as one of the first steps of his independent policy.

IMPROVED DWELLINGS FOR THE POOR.—A movement to improve the dwellings of the poor has been instituted in Paris. The *Presse* publishes a list of more than 1,100 persons, of every rank and condition of life, who have taken shares of from 25 to 1,000 francs each in a society, called "La Société des Cités Ouvrières," to build improved lodginghouses for the poor, not only in Paris, but apparently in every large city of the republic. The capital £240,000. It is under the patronage of the President. The lodgings will consist of a small kitchen and two bedchambers, and also of a single room, to be heated by calorifères, which in summer will serve the purpose of ventilators. The buildings will be of three stories, with courts and gardens. The ground-floors will be arranged as waterrooms, shops, and work-rooms. Each building will be constructed to contain forty or fifty families, a lavatory, an establishment of baths, a great hall for concourse of the lodgers and for district meetings, and an asylum hall to receive the children during the necessary absence of their mothers at their avocations. The furnished rooms will be let at six, eight, and ten francs a month; part to go in payment for the furniture, which will ultimately belong to the lodger. In connexion with these edifices, it is also intended to establish registries of servants and workpeople open

to engagement. One of the lodginghouses is in course of construction.

THE STATE TRIALS AT VERSAILLES.—The political trials at Versailles for the projected insurrection in May have at last been brought to a termination. The French law courts for the trial of political offenders seem to get on even more slowly than those of Ireland; the proceedings of the former having been protracted upwards of a month from their commencement. The result is the acquittal of eleven of the prisoners; the conviction of three under extenuating circumstances; and of nine whose guilt admitted of no extenuation. The first class of prisoners were liberated; the second sentenced to five years' imprisonment; and the third to transportation for life. The conduct of the whole of the convicts was of the most daring description possible during trial. They refused to employ counsel or acknowledge the court, and seemed to glory as martyrs in their punishment. At the conclusion of reading their sentences, they all rose and shouted out "*Vive la République Démocratique et Sociale*," at the pitch of their voices. On Thursday, the Court sentenced M. Ledru-Rollin and thirty other accused persons, absent from the trial, to transportation for life. The verdict of the Court of Versailles was scarcely known at Paris when the verdict of the Court of Metz, where those accused of conspiring on the same day and of provoking an outbreak at Besançon, became known. The prisoners were all acquitted at Metz.

THE PRESIDENT AND THE ASSEMBLY.—Writing on Saturday, the *Daily News* Paris correspondent says:—The position of the President is not improving. The hostility of the majority when any personal question is touched is so evident and threatening, that a catastrophe must occur at no remote period. The Chamber refused yesterday to grant some extra pay to M. Boulay de la Meurthe. This, however, may be owing to a private cause. M. Boulay, as Vice-President, pretended to a prominent place in recent solemnities. M. Dupin declared, that he had deranged everything by a puerile wish to "play the Dauphin." The President, however, may not fare better at the hands of the Assembly. The *Constitutionnel*, it is stated, has separated from M. Thiers to a considerable extent. The tone of that journal in favour of Louis Napoleon is evident to all, but it is not approved, it seems, by M. Thiers, who is still preserving his attitude of reserve. M. Berryer is more separated from the Elysée than he has been yet.

ITALY.

RETURN OF THE POPE.—Letters of the 10th inst., from Rome, announce as certain the Pope's speedy arrival at Rome. In the Consistory, held on the 5th inst., the Cardinals had received orders to prepare for their departure. These letters also state, that so far from retarding His Holiness, the late occurrences in Paris would, if anything, hasten his return to his capital. M. de Courcelles was expected at Portici to regulate his return. *La Patrie*, in like manner, mentions that the Pope has announced his intention to return to Rome on the 28th. He proposes to return by land, and he will stop at Terracina and Velletri, where General Cordova is to assemble 2,000 men, to be reviewed by the Holy Father, previous to their being embarked for Spain.

AUSTRIA.

The Vienna journals of the 10th announce the arrival at Semlin, from Widdin, of the Magyar refugees who had accepted the Austrian amnesty.

A lady named Korosy, aged 57 years, and mother of three children, has been tried by court-martial, at Betteg, in Transylvania, for retaining in her possession two handsome fowling-pieces, that were left by her deceased husband six years ago, and condemned to three weeks' imprisonment in irons, sharpened by two days' fast in each week.

The war constitution imposed on the Jews of Pesth and Buda, is not remitted, it seems, after all. After the order of General Haynau had been given out, some days back, that these unhappy Israelites should furnish within forty-eight hours the second instalment of their fine, amounting to 200,000 florins, and twenty hostages were indicated, who would be held strictly responsible for the discharge of this obligation, a second official announcement followed, retracting the first order, as founded on a "mistake," and substituting an amendment to the effect, that of the total contribution imposed upon the Jews of Hungary, which amounted to two million and a half of florins, not one penny would be remitted; but that as it was ascertained that several Hebrew communities, like that of Buda, were unable to pay their quota, the whole fine should be divided among the whole of the Hungarian Jews in common, with the exception of those of Presburg and Temeswar.

PRUSSIA.

THE CHURCH AND STATE QUESTION has been the subject of lengthened discussion in the Legislative Chambers at Berlin. The section of the Constitution relating to religious freedom was brought before the Second Chamber in three forms—as it stood in the original, as modified in the Upper Chamber, and as it proceeded from its own Commission. In the original form it is as follows:—

Freedom of religious profession, uniting in religious congregations, and the common and public exercise of religious worship are guaranteed. The enjoyment of civil and political rights is independent of religious creed and of communion with any religious congregation. The discharge of political and civil duties cannot be refused on any claim grounded on religious liberty.

The Upper Chamber had slightly altered the article:—

Freedom of religious profession, uniting in religious congregations, and common domestic and public exercise of religious worship, are recognised.

The remaining two sentences were unchanged; the two words in *italics* formed the modification debated. The Commission of the Upper Chamber confirmed this modification; but the Chamber itself made some additions to it, which were thought to restrict the full measure of religious freedom; and these excited even more opposition than the above verbal alterations. They were as follows:—

Every congregation which claims the protection of the State as a religious society is bound to teach its members reverence to God, obedience to the laws, fidelity to the State, and good moral feeling towards all their fellow citizens. Religious congregations and societies which have no corporate rights can obtain them only by special laws. The Christian religion in its fundamental articles, as the religion of the great majority of the nation, is established as the basis of its civil and religious institutions, without prejudice to the liberty of other professions.

The modification of the main article of the constitution was objected to as a needless departure from the text, but the principal weight of the opposition was directed against the supplementary paragraphs just quoted. The alterations proposed in the constitution were too general to be of practical application, and the day of narrower tests is gone; the additions were therefore rejected, though the Ministry, through M. von Ladenburg, supported them. A whole mass of amendments to the same effect, but more positive in their language, shared the same fate. It should be stated, however, that the rejection of these supplementary articles was not decided; 152 voted for them, and exactly the same number (152) against them; there is no casting vote, and in such a case a motion is negatived as a matter of course. At last the article, as drawn up by M. Viebahn, was carried, limiting the establishment of the Christian faith, as that of the State, to those institutions which are connected with the direct exercise of religion itself, placing it, in fact, under one department, that of the Minister of Instruction and Public Worship. The article as it now stands is as follows:—

The Christian faith is made the foundation of those institutions of the State which stand in connexion with the exercise of religion, without prejudice to the freedom guaranteed to other creeds by article 11.

BELGIUM.

King Leopold opened the Chambers in person on the 13th. His speech made prominent mention of the "very abundant" harvest—a blessing which had rendered provisions cheap, and increased the agricultural exports; and his Majesty announced bills for the improvement of the system of public education at the expense of the State; for the amendment of the penal code; for the further organization of savings' banks, country banks of credit (without mortgage), and funds for aged operatives; with other internal improvements.

TURKEY.

SETTLEMENT OF THE DISPUTE WITH RUSSIA.

Constantinople journals up to the 4th have been received, and in them a confirmation of the statements which have been made of the settlement of the question of the refugees. In its number of that day the *Journal* says:—"The news received yesterday by the steamer from Odessa, the 'Crimea,' leaves no doubt of the settlement of the difficulty with Russia. This steamer had on board Latif Aga, aide-de-camp of Omar Pacha, and who accompanied Fuad Effendi on his mission to St. Petersburg; and it also had on board a Russian cabinet courier. The former brought despatches of the imperial ambassador for the Sublime Porte, the second despatches from the cabinet of St. Petersburg, for M. Tltoff. These despatches announce a pacific solution of the question based on the second article of the treaty of Kutchuk-Kainardji of 21st July, 1774, such as the Government of the Sultan had intended to maintain. The whole dissension arose from an error in the interpretation of the article of the treaty; and as the error has now been recognised, the refugees of Widdin, the principal of whom have been at Choumra for some days past, will be simply sent into the interior (*internés*). The pacific intentions of the court of Austria are already known, and its definite reply, which had to be concerted with the court of Russia, cannot be different from that of the cabinet of St. Petersburg. We may, therefore, consider the affair as terminated, and diplomatic relations between the Porte and the legations of Austria and Russia as renewed. This solution, which satisfies all interests, will be received with joy by everybody.

CONSTANTINOPLE, Nov. 1st.—Important despatches from England reached Sir Stratford Canning on the 26th, and shortly afterwards he had an interview of several hours' duration with the Grand Vizier and the Foreign Minister. He informed them that the English cabinet had unanimously determined to form a defensive alliance with Turkey, in case Russia should attempt an invasion. At the same time he said that England was most anxious for peace, and wished Turkey to use every endeavour to settle the matter amicably. It was reported that the English admiral had authority from the Sultan to pass the Dardanelles with the whole of his fleet whenever the ambassador should think his presence necessary at Constantinople. The French envoy had also assured the Government of the armed support of France, if Turkey gave Russia no wanton provocation, and acted with moderation. Though preparations for war are everywhere seen, a desire for peace is very general among all sensible men. Letters from Russia say, that the same feelings prevail in that country. Were it not for the support of England and France, Turkey would be an easy conquest for Russia, as the Greeks, who form a majority of the population of the Ottoman empire, are in favour of Russia, and would rejoice at an invasion.

AMERICA.

The news from New York and Boston come down to the 6th and 7th inst.; but it is not important. Much gossip had been provoked by the recall and disgrace of the Russian Minister, M. Bodisco. M. Bodisco had made a large fortune, and had Americanized himself by marrying a beautiful young woman of Georgetown. Not long since, he and his nephew were recalled to St. Petersburg, on the assurance of promotion to both. As soon as they arrived, M. Bodisco was sent to Siberia, and his nephew to prison; and the only alleged cause is, that the Emperor suspected that so good an American could not but be a bad Russian, and that M. Bodisco's interests would taint his diplomacy. The *Daily News* correspondent, however, says:—"Madame Bodisco has caused a contradiction of the rumour to be published in the Washington papers, on the authority of letters received by her from her husband, announcing his return. There are yet persons who insist that M. Bodisco had not been able to see the Emperor, and that he had fallen under his displeasure for having made himself so much of an American, by investing his funds in this country. They say also that the letters to which his wife alludes were written to relieve her anxiety, rather than to convey the truth; and so the affair remains."

The following items of gossip from the same writer will be found interesting:—"In a very short time we shall have a continuous line from New York to Halifax, and as long as the Cunard steamers stop there, it will be of great advantage to the newspaper press on both sides of the water. The telegraph has now become a most important agent of communication in this country, and large amounts of business are transacted by its means. I think the time is near at hand when the American systems will supersede all others in use. . . . Among the other events of the day is the rapid growth of cotton manufactories in the southern states. South Carolina is particularly turning her attention to the business, and this emulation of hers is akin to the political feeling of independence her people cherish with so much ardour. . . . Some evenings since, the coloured population of this city held a public meeting to take into consideration the 'state of the country,' and the duty of the coloured voters at the coming election. A large number was present, and the debates were quite amusing. The point was this, whether the thousand coloured voters in the city of New York should cast their ballots for the Whigs or democrats. The late union of the Free Soilers with the 'Old Hunkers' has convinced these coloured people that their interests are of no consideration whatever in comparison with the political advantages which are expected to arise from coalitions. The result was a determination rather favourable to the Whigs. . . . Notwithstanding the cessation of the cholera in this city, it is continually brought to our shores by emigrant ships from England. The 'St. George' arrived a few days since, having lost sixteen passengers by the disease, and landed thirteen more sick with it at the quarantine station. With the utmost humanity, the state of New York, at a vast expense, receives, shelters, and supports these poor creatures until they recover or are past recovery. It protects the survivors from want by its ample charities, and forwards them on their way to their friends in the interior. . . . I have it from the highest authority, that Mr. Clayton and the British representative at Washington are on the best possible terms, and that while our government will not consent to the exclusive control of the San Juan to be exercised by the Mosquitians, or their protectors, they seek no advantage which may not be equally shared by the British government. . . . I have just learned from the best authority that a large American association has undertaken to develop the resources of Jamaica! They have been recently buying up neglected estates, the richest copper, and the most promising coal mines. These are to be worked on American principles, and at a large outlay of capital. A party of the speculators proceed to Jamaica in the steamer of the 13th, and are sanguine of success."

CANADA.—Montreal dates are to the 3rd of Nov. The Canadian Ministers have taken up their ground strongly and unequivocally against annexation. Two mails ago Mr. Baldwin's declaration to this effect was received. The present arrivals bring a public letter from Mr. Hincks, expressing similar sentiments. The Government are acting as well as speaking. All holders of office under it who have declared themselves annexationists are being displaced. Messrs. Rone and Johnson, members of the Lower Canada bar, and Queen's counsel, have been deprived of their silk gowns. The Government had directed all colonels of militia to report to the Adjutant-General the names of the officers who had signed the annexation address. The meeting of the British American League at Toronto is said to have been a failure, there not being above eighty members present. It was resolved to petition the Queen for a return of protection. A Quebec journal contains a letter from M. Papineau, arguing in favour of annexation with the United States. The *Toronto Globe* had published a declaration, signed by 2,000 persons, expressive of a warm attachment to England.

MEXICO.—On the 28th of September it was discovered by the Government, that a great number of military officers had left the city of Mexico, with the intention of proceeding to Toluca, where arrangements had been made for a general insurrection against the Government. In consequence of the intelligence received by the Government, a great number of arrests were made in the city of Mexico on the night of the 28th. Government immediately sent off a troop of 200 men, with three pieces of

artillery, to the scene of action. The shock of an earthquake was felt at the city of Mexico on the 28th of September; a severe shock was also experienced at Cordova on the 25th. The insurrection of the Sierra Gordo was at an end. A terrible disease, called the "bobo," had appeared at Vera Cruz. It is represented as being more fatal than cholera. From the Mexican papers it appears, that the company to whom the Mexican Government had granted the right of constructing a railroad across the Isthmus of Tehuantepec were proceeding as rapidly as possible with the preliminary arrangements. Before five years, the probability is, there will be three connexions between the Atlantic and Pacific oceans—viz., the Panama railroad, the Tehuantepec railroad, and the ship canal on the Nicaragua route.

BORNEO.

Singapore papers, extending to the 4th September, contain the semi-official account of the expedition under Sir James Brooke against the Serebas and Sakarran Dyaks. Those tribes were attacked on their own shores. The "Nemesis" steamer was driven over the Sakarran boats, and then backed by reversed paddle-wheels till she was again in the midst of them; Congreve rockets, grape-shot, &c., were then used with such effect that 1,600 were slaughtered; and private advices state, that this is an under-estimate of the numbers killed. The British loss was two killed and six wounded! It will be recollected by the readers of Sir James Brooke's journals, edited by Captain Mundy, that the Sakarran and Serebas tribes are described as insignificantly armed with spears and grass shields—timid, peaceable, and faithful to their agreements. In an account given by the *Morning Post* of the opening of a new church at Sarawak, the Rev. Mr. M'Dougall is reported to have alluded to the affair with the Sakarrans, and to have expressed a hope that the "war excitement" was over: he does not at all use the words "pirates" or "piracy" in connexion with the Sakarrans.

HAYTI.

THE NEW IMPERIAL REGIME.—According to a letter received from Hayti by a member of the French National Assembly, the negro Emperor, Faustin I., has completely organized his new empire on the model laid out by the Emperor Napoleon. An Imperial Guard of 2,000 men has been organized in the space of three months, composed of three regiments of foot grenadiers, dressed like the old *grogards*, hair-cap with tresses, coat with lappels, breeches and gaiters. The finest men in the island have been selected for this corps. There are also some tricolour companies, composed of whites, negroes, and mulattoes. The cavalry is very fine, composed of a squadron of horse grenadiers, one of lancers, two of hussars, one of cuirassiers and dragoons, a squadron of guides, and two of bodyguards, dressed like the English Life Guards. These squadrons always accompany the Emperor in his peregrinations. A grand review had taken place by the Emperor, who wore a hat "à la Henry IV.," with flowing plumes, and the velvet costume of Buonaparte when First Consul. He has decorated all the officers of his guard with the order of the Legion of Honour; the colonels received the cross of commander. The Emperor was mounted on a splendid Arabian, sent to him from England by "Sir Richard," a horse-dealer. The Empress Ourika was in a fine open *calèche*, surrounded by her twelve pages, dressed in red satin, and her ladies of honour, who are selected from the most beautiful negresses in the island. The Emperor Faustin has sent to Paris one of his aides-de-camp, charged with a political mission, and to bring back with him to Hayti a colony of fifty persons—painters, musicians, engravers, *hommes de lettres*, &c.—in order to promote civilization in his island. From the 1st of January, 1850, the official journal will take the title of *Moniteur d'Hayti*.

CAPE OF GOOD HOPE.

ARRIVAL OF THE CONVICTS.—DETERMINED PROCEEDINGS OF THE COLONISTS.

By advices from the Cape down to the 22nd of September, we learn that the "Neptune" had arrived at Simon's Bay with 282 convicts on board. The following account of her arrival is extracted from the Cape of Good Hope *Shipping and Mercantile Gazette*:—"The 'Neptune' (which left Bermuda on April the 22nd, and Pernambuco on August 11th,) arrived in Simon's Bay about 6 p.m., on Wednesday last, with 282 convicts on board, seven having died at sea. At 9 her arrival was known in Cape Town, and at half past 12 the same night, the members of the Anti-Convict Committee of Vigilance proceeded to Simon's Bay, to take such immediate precautions as the case might require. Early the next morning the alarm was given by the sounding of the gong at the Town-hall, and the tolling of bells in the churches. Though great excitement prevailed, the general feeling was evidently one of relief and satisfaction. No difference of opinion appeared to exist as to the necessity of employing instant and decisive measures to put an end to the suspense and anxiety which have now prevailed for nearly three months, and have been—as was justly remarked by a member of the association—"disorganizing everything, government, society, and business of every kind." About eleven o'clock a letter was sent to his Excellency by the Municipal Board of Cape Town, stating, in plain terms, that as 'the people have determined that the convicts must not, can not, and shall not be landed, or be kept in any of the ports of this colony,' the Board trusted his Excellency, in accordance with his often expressed desire to promote the well-being of the colonists, would order the Neptune, after

victualling, to leave our shores, and declaring that his Excellency would be responsible for any consequences that might ensue from his refusal to accede to this request. At half-past twelve a reply was received, informing the Board that his Excellency would adhere to the determination which he had previously announced, not to relieve the surgeon-superintendent. The ship would, therefore, ride at anchor in Simon's Bay until advices were received from the Home Government, which would probably be within a month or six weeks. His Excellency concluded by regretting the tone of the Board's letter, which the prevailing excitement might excuse, but could not justify. The reading of the letter was followed by groans and other expressions of disapprobation. No further proceedings were immediately taken, as it was considered advisable to wait for the report of the committee at Simon's Bay. The excitement throughout the town continued to increase. Many mercantile establishments were closed, and business was generally suspended.

On the same day, at two o'clock, a large open-air meeting took place in front of the Town House, Market-square. An immense crowd of all classes of the inhabitants were assembled, and listened with profound attention to the report of the committee of observation, and to the letter which the committee proposed to address to the governor. The speakers were received with an enthusiasm which showed that the feelings of the people were excited to the highest pitch, and that they were prepared for any measures that circumstances might render necessary.

The Chairman (Mr. Edden), after stating what had occurred, said, he proposed that a letter should be sent to the Governor from that meeting, signed by himself, the chairman. In that letter occurs the following passage, relative to the decision of Sir H. Smith:—"Under these circumstances, the inhabitants feel compelled, by a sense of duty to themselves, their children, their friends, and their country, and fully justified in the sight of God and man, in the exercise of their undoubted rights and privileges as British subjects, to put into immediate operation those means of self-protection which are expressed in the document called the 'Pledge,' which has been signed, as your Excellency knows, by all ranks and classes of her Majesty's loyal subjects in this colony, one of which is, that 'they will drop connexion with any person who may assist in supporting convicted felons.' And that these words include all departments of the government by, or through, or under the authority of which supplies of any kind may be conveyed to the 'Neptune,' until that vessel's destination be changed, and until supplies are required to enable her to prosecute her voyage. Your Excellency must be assumed to be perfectly sensible that the present Secretary of State has justly forfeited the confidence of the people of this colony, and that want of confidence makes it totally impossible for them to wait patiently for his determination as to the final disposal of the convicts on board the 'Neptune.' Whatever his determination, or his future instructions to your Excellency may be, the inhabitants have resolved that the convicts shall not be admitted into this community." Mr. Prince, in proposing the adoption of the letter, said, the time is come for us to act [cheers.] If we now hold back, or swerve one jot from the resolutions we have taken, we shall become the laughing-stock of the world, and we shall deserve to be laughed at [hear]. Nothing can be more simple than the duty we now have to perform. I am sure you will agree with me when I say that this association could organize a machinery outside the town to receive supplies of meat and other provisions for the inhabitants, and to prevent any supplies of the kind from coming in from the country for any other purpose [loud cheers]. What could sailors or soldiers do under such circumstances? We know that the butchers' men and *togtangers* have to travel about the country to collect sheep and oxen in fives and tens, but soldiers could not do this. If they went in small numbers, they would not go far [laughter]; and if in large numbers, they would get nothing themselves to eat [laughter and cheers]. Therefore, I say, that it depends upon us to send the 'Neptune' away. Mr. Wicht, who seconded the resolution, severely animadverted on the conduct of the government. The poor surgeon-superintendent is now held responsible. His Excellency declares he will not relieve him. He is evidently at a loss what to do; but if he were to summon sufficient moral courage, and take the initiative by sending away the vessel, he might still earn our gratitude. He should not wait until the people compel him, by placing insuperable difficulties in his way, but should act spontaneously, in accordance with the public opinion, as manifested throughout the whole length and breadth of the land [cheers]. Is it not tampering with the morals of the public to keep that ship at anchor, with its vile cargo, for months to come, presented like an obscene picture, before the eyes of the community? Could anything be imagined more injurious and demoralizing? Gentlemen, I consider we have shown a remarkable degree of control over our feelings; but it is too much; it cannot be endured that a horde of murderers, robbers, and ravishers of women should be kept in our sight [cheers]. The motion was carried unanimously with great applause. Thanks were then voted to the Chairman, and the meeting adjourned till two o'clock on Saturday.

FOREIGN MISCELLANY.

MELANCHOLY DEATH IN THE WILDS OF AMERICA.—A very melancholy event has occurred among the White Mountains, in New Hampshire, involving the death of Frederick, son of Sir T. Strickland, Bart.

A Boston paper says that, "Though strongly urged to the contrary, Mr. Strickland left Crawford's Notch-house to ascend Mount Washington, in company with a friend and a guide. Upon reaching Mount Pleasant and finding snow, the other gentleman and the guide returned, taking Strickland's horse, who, in spite of their entreaties, resolved to pursue the journey on foot, and come down the bridge path and stop at Fabyan's, Mount Washington House, whither his baggage had been sent. The next morning Crawford went over to Fabyan's, and finding the stranger had not been there they started in pursuit of him. They found his track, and followed it till night, but only picked up a portion of his clothes. The next day he was found dead. It seems he had lost the track, and probably became insane in his wanderings, as his pantaloons and drawers were found in a hole in Ammonoosuck brook, and his legs and body were badly bruised. The deceased was about thirty years old, heir to large estates, and had been travelling several months in this country with a younger brother, who returned to England from Boston a fortnight ago."

THE HUNGARIAN REFUGEES.—The *German Reform* says:—"The fate of the Hungarian refugees is now decided, by the mediation of the American envoy in London. Klapka has obtained in five different parts of the north of the United States a sufficient tract of country for founding a Hungarian colony. The price of the land was very moderate. Ujaza, the civil ex-governor of Comorn, is to quit Hamburg on the 15th of this month, accompanied by an engineer, for America, by the steamer "Hermann," for the purpose of surveying the land, and dividing it into allotments. The other Hungarians are to leave the same day, with Klapka, in the sailing vessel."

THE KING OF SWEDEN AND NORWAY has issued a proclamation, conceding to British vessels the same privileges in Swedish and Norwegian ports as native vessels.

THE ARCTIC EXPEDITION.—The "Investigator" and "Enterprise" have arrived in the port of London, and have undergone official inspection. The ships were found in a good state of preservation, and the men in excellent health—quite recovered from their Arctic fatigues. Accounts of the progress of the ships on their voyage of discovery have appeared in the papers; one of them a full report by the Commander, Sir James Clarke Ross, to the Admiralty. We glean the leading points:—The vessels entered Port Leopold on the 11th September, 1848, and landed three months' provision for each ship at Whaler's Point, intending to press forward next morning. But weather indications induced Sir James Ross to stay where he was, and be frozen up there in preference to a worse berth. The ice had settled round him on the 24th. The crew cut a canal forty feet wide and two miles long, to a good, safe berth; and there the ships took position for the winter, 200 yards apart. The winter was spent in the old manner—in alternate teaching, games, and lively occupations; reading, writing, and arithmetic, were taught by the schoolmaster, and a "youngster from Greenwich School, named Grunsell, taught navigation." Scores of foxes were caught, and turned into "twopenny postmen," by putting copper collars round their necks, stamped with the names and positions of the ships, and the localities of the provision depôts: these foxes range enormous distances, and some of them would probably be caught by Sir John Franklin's party if it still held out anywhere. Detached parties were sent out in April, and on the 15th May the principal expedition under Sir James Ross set out. It went to the westward, about 100 miles round the coast of North Somerset, from Cape Clarence to Cape Bunny, and thence 140 miles further: here the party erected a cairn and buried cylinders, dating them 15th June, 1849. They could see 40 miles further, and there was no probability that Franklin's ships had penetrated in that direction, at least during that season. Sir James Ross regained his ships on the 23rd of June. A second party, under Lieutenant Robinson, went along the western side of Prince Regent's Inlet to Fury Point, and thence to Crenwell Bay, about 25 miles further. A third party proceeded to the north shore of Barrow's Straits, as far as Cape Hurd, and thence to Leopold's Island. A fourth party set off eastward, across the ice, from the eastern nameless shore of Prince Regent's Inlet: they gained "the Peak," a remarkable hill marked in Parry's chart. All these parties reared cairns and left cylinders. The ships were cut out of the ice about the 6th of August, and entered open water on the 28th, intending to go to Melville Island; but the wind suddenly came on hard, and brought the ice round them so fast that they got packed in a floe, which took them, whether they would or not, 240 miles to the west coast of Baffin's Bay. They escaped from this dangerous prison on the 25th September; stood across the Bay, and made Sanderson's Hope on the Greenland coast, near Upernivik, the Danish settlement, on the 3rd October. On the 18th they rounded Cape Farewell; and on the 29th, the Orkneys. Some incidents are narrated. A bear walked into Captain Ross's party, and surveyed them with cool inquisitiveness; guns were levelled, and the bear was wounded in the head; he scratched his ear, and walked off with an air of superior contempt. Another bear was seen to slide on his haunches down a cliff of 700 feet high, steadying himself with his forepaws, most "judgmatically," as the sailors said.

A scheme has been organized in Liverpool to constitute a company for the promotion of trade with Africa; the capital to amount to £100,000 in 2,000 shares.

FAREWELL ADDRESS OF KOSSUTH TO HIS COUNTRYMEN.

The following is the farewell address of Kossuth to his country: it is dated from Orsova:—

Farewell, my beloved country! Farewell, land of the Magyar! Farewell, thou land of sorrow! I shall never more behold the summits of thy mountains. I shall never again give the name of my country to the cherished soil where I drank from my mother's bosom the milks of justice and liberty. Pardon, oh! pardon him who is henceforth condemned to wander far from thee, because he combated for thy happiness. Pardon one who can only call free that spot of thy soil where he now kneels, with a few of the faithful children of conquered Hungary! My last looks are fixed on my country, and I see thee overwhelmed with anguish. I look into the future, but that future is overshadowed. Thy plains are covered with blood, the redness of which pitiless destruction will change to black, the emblem of mourning for the victories thy sons have gained over the sacrilegious enemies of thy sacred soil.

How many grateful hearts have sent their prayers to the throne of the Almighty! How many tears have gushed from their very depth to implore pity! How much blood has been shed to testify that the Magyar idolizes his country, and that he knows how to die for it. And yet, land of my love, thou art in slavery! From thy very bosom will be forged the chain to bind all that is sacred, and to aid all that is sacrilegious. Oh, Almighty Creator, if thou lovest thy people to whom thou didst give victory under our heroic ancestor, Arpad,* I implore thee not to sink them into degradation. I speak to thee, my country, thus from the abyss of my despair, and whilst yet lingering on the threshold of thy soil. Pardon me, that a great number of thy sons have shed their blood for thee on my account. I pleaded for thee—I hoped for thee—even in the dark moment when on thy brow was written the withering word, "Despair!" I lifted my voice in thy behalf when men said, "Be thou a slave." I girt the sword about my loins, and I grasped the bloody plume, even when they said, "Thou art no longer a nation on the soil of the Magyar."

Time has written thy destiny on the pages of thy story in yellow and black letters—death. The Colossus of the North has set his seal to the sentence. But the glowing iron of the East shall melt that steel.

For thee, my country, thou hast shed so much blood, there is no pity; for does not the tyrant eat his bread on the hills formed of the bones of thy children?

The ingrate, whom thou hadst fattened with thy abundance, he rose against thee—he rose against thee, the traitor to his mother, and destroyed thee utterly. Thou hast endured all; thou hast not cursed thine existence, for in thy bosom, and far above all sorrow, hope has built her nest.

Magyars! turn not aside your looks from me, for at this moment mine eyes flow with tears for you, for the soil on which my tottering steps still wander is Hungary.

My country, it is not the iron of the stranger that hath dug thy grave; it is not the thunder of fourteen nations all arrayed against thee, that hath destroyed thee; and it is not the fifteenth nation, traversing the Carpathians, that has forced thee to drop thy arms. No! Thou hast been betrayed; thou hast been sold, my country; thy death-sentence hath been written, beloved of my heart, by him whose virtue—whose love for thee, I never dared to doubt. Yes, in the fervour of my boldest thought, I should have almost as soon doubted of the existence of the Omnipotent as have believed that he could even be a traitor to his country. Thou hast been betrayed by him in whose hands I had but a little space before deposited the power of our great country, which he swore to befriend, even to the last drop of his heart's blood. He hath done treason to his mother; for the glitter of gold hath been for him more seductive than that of the blood shed to save his country. Base gain had more value in his eyes than his country, and his God has abandoned him, as he had abandoned his God for his allies of hell.

Magyars! Beloved companions, blame me not for having cast mine eyes on this man, and for having given to him my place. It was necessary, for the people had bestowed on him their confidence; the army loved him, and he obtained a power of which I myself would have been proud. And, nevertheless, this man belied the confidence of the nation, and has repaid the love of the army with hatred. Curse him, people of the Magyars! Curse the breast which did not first dry up before it gave him its milk. I idolize thee, O thou most faithful of the nations of Europe, as I idolize the liberty for which thou hast proudly and bravely combated. The God of liberty will never efface thee from his memory. Mayest thou be for ever blest.

My principles have not been those of Washington; nor yet my acts those of Tell. I desired a free nation—free as man cannot be made but by God. And thou art fallen; faded as the lily, but which in another season puts forth its flowers still more lovely than before. Thou art dead—for hath not thy winter come on? but it will not endure so long as that of thy companion under the frozen sky of Siberia.

* The Arpad alluded to by Kossuth is the celebrated chief or khan of the Hungarians who, when driven with his tribes from the banks of the Volga, towards the end of the ninth century, settled on the Theise, and as the ally of the Emperor Arnoul, beat the Moravians, in the year 895. Under the weak rule of the son of Arnoul, Lewis, surnamed the Child, he became master of Pannonia, which the Hungarians have since kept possession of. Arpad gave his name to a Hungarian dynasty, which began with St. Stephen in 997, and which kept the throne till the death of Andrew III. in 1301. This race of kings is known as the Arpades.

No! Fifteen nations have dug thy tomb. But the hosts of the sixteenth will come to save thee. Be faithful, as thou hast been even to the present. Conform to the holy counsels of the Bible. Lift up thy heart in prayer for the departed; but do not raise thine own hymn until thou hearest the thunder of the liberating people echo along thy mountains, and bellow in the depths of thy valleys.

Farewell, beloved companions! Farewell, comrades! May the thought of God, and may the angels of liberty for ever be with you. Do not curse me. You may well be proud; for have not the lions of Europe risen from their lairs to crush "the rebel!" I will proclaim you to the civilized world as heroes; and the cause of an heroic people will be cherished by the freest nation of the earth—the freest of all free people!

Farewell, thou land dyed with the blood of the brave! Guard those red marks—they will one day bear testimony on thy behalf.

And thou, farewell, O youthful monarch of the Hungarians! Forget not that my nation is not destined for thee. Heaven inspires me with the confidence that the day will dawn when it shall be proved to thee even on the ruined walls of Buda.

May the Almighty bless thee, my beloved country.

Believe: hope, and love!

LAW, POLICE, AND ASSIZE.

COURT OF QUEEN'S BENCH, FRIDAY.—MACNAMARA v. O'CONNOR, M.P. — In this case, which was an action of the plaintiff, an attorney, against Mr. O'CONNOR, M.P., to recover a sum of money for defending the Chartist prisoners, tried some time ago at the Old Bailey, the Court said Lord Denman was not prepared to say that the Jury was wrong in finding for the plaintiff. The Court could not grant a rule for a new trial on the affidavits used in the case, and saw no reason to disturb the verdict. Rule refused.

CHARGES ARISING OUT OF THE EXECUTION OF THE MANNINGS.—Three charges originating in the execution of the Bermondsey murderers were brought before the Southwark Magistrate, on Wednesday. Hannah Manning was accused of threatening to kill Ann Collins. They had known each other previously; Collins had reproached Manning with her likeness, in name and violent disposition to the female convict; the two had come into collision in the crowd, and a squabble and fight arose, Hannah threatened to stab Ann—"she would swing for her at Horse-monger-lane Gaol, on the same drop as her namesake, Maria Manning." It appeared that both parties were in the wrong; so Mr. Burrell dismissed the complaint, advising the ladies to be more temperate in future.—Elizabeth Howe, a respectable-looking young woman, was charged with being insane and intended to commit suicide. After the execution, she attempted to swallow something from a phial; a policeman knocked the phial out of her hand; she became very violent, exclaiming that she was one of Manning's sisters, that he had been unjustly condemned, and that she was determined to die with him. It appeared that in reality, she was in no wise related to the convict—she has respectable friends in Birmingham; but she had been in the neighbourhood of the gaol all night; it appeared that she was of unsteady mind. Mr. Burrell, after an admonition, directed Sergeant Watkins to convey her to her relatives.—The other case was one of watch-stealing, and ended in the committal of the thief.

SINGULAR MARRIAGE CASE.—The Rev. P. Conolly, formerly an American Episcopalian, turned Roman Catholic, and coaxed his wife into conversion also. A decree of separation, it is alleged, was then procured from the Pope. Mr. Conolly became a Roman Catholic minister; Mrs. Conolly established a religious order at Derby, and afterwards removed to Hastings, where she officiated as superioress. Mr. Conolly has returned to Protestantism, and has "gone to law" in the Ecclesiastical Court to recover his wife!

DREADFUL SHIPWRECK.—The "Helen Thompson," of Ayr, from St. John's, has brought sad tidings of a wreck. On the 5th, the "Helen Thompson" fell in with the brig "South Stockton," of Newcastle, water-logged: the chief and second mates were found alive in the rigging, and were rescued. The brig left Quebec for Newcastle on the 8th of September; on the 11th of October, it was found that she was leaking, and as the pump would not work, the water rapidly gained. A quantity of provisions was quickly stowed in a house on deck, but the ship careened over on her beam-ends, and the deck was swept by a sea; the master and a boy perished; the topmasts, rudder, deck-cargo, and the house and provisions, were washed away; then the vessel righted again. The men now fled to the masts. Here they remained for eleven days, with only a little water to drink; on the eleventh day, one man died, and the others ate a portion of the body; day by day others died; and at last but two remained, who sustained life only by eating of the corpses of their companions and drinking their blood! This horrible state of things extended to the twenty-fifth day after the wreck, when the "Helen Thompson" hove in sight. The chief mate recovered fast, but the other man still remains in a poor state of health, with very sore hands and feet.

The members of the Army and Navy Club received, on Tuesday week, a superb piece of Gobellins tapestry, a present from the President of the French Republic.

A THRILLING NARRATIVE.

The story which follows is, perhaps, one of the most tragic and touching romances ever read. I must confess that to myself the mental and bodily agony of the poor Magdalen who related it was quite overpowering. She was a tall, fine-grown girl, with remarkably regular features. She told her tale with her face hidden in her hands, and sobbing so loud that it was with difficulty I could catch her words. As she held her hands before her eyes I could see the tears oozing between her fingers. Indeed I never remember to have witnessed such intense grief. Her statement was of so startling a nature, that I felt it due to the public to inquire into the character of the girl. Though it was late at night, and the gentleman who had brought the case to me assured me that he himself was able to corroborate almost every word of the girl's story, still I felt that I should not be doing my duty to the office that had been entrusted to me, if I allowed so pathetic and romantic a statement to go forth without using every means to test the truth of what I had heard. Accordingly, being informed that the girl was in service, I made the best of my way not only to her present master, but also to the one she had left but a few months previous. The gentleman who had brought her to me, willingly accompanied me thither. One of the parties lived at the East end of London, the other in the extreme suburbs of London. The result was well worth the journey. Both persons spoke in the highest terms of the girl's honesty, sobriety, industry, and of her virtue in particular.

With this preamble, let me proceed to tell her story in her own touching words:—

"I used to work at slop-work—at the shirt work—the fine full-fronted white shirts; I got 2½d. each for 'em. There were six button-holes, four rows of stitching in the front, and the collars and wristbands stitched as well. By working from five o'clock in the morning till midnight each night, I might be able to do seven in the week. These would bring me in 17½d. for my whole week's labour. Out of this the cotton must be taken, and that came to 2d. every week, and so left me 15½d. to pay rent and living and buy candles with. I was single, and received some little help from my friends; still it was impossible for me to live. I was forced to go out of a night to make out my living. I had a child, and it used to cry for food. So, as I could not get a living for him myself by my needle, I went into the streets and made out a living that way. Sometimes there was no work for me, and then I was forced to depend entirely upon the streets for my food. On my soul, I went to the streets solely to get a living for myself and child. If I had been able to get it otherwise, I would not have done so. I am the daughter of a minister of the gospel. My father was an independent preacher, and I pledge my word, solemnly and sacredly, that it was the low price paid for my labour that drove me to prostitution. I often struggled against it, and many times have I taken my child into the streets to beg rather than I would bring shame upon myself and it any longer. I have made pincushions and fancy articles—such as I could manage to scrape together—and took them to the streets to sell, so that I might get an honest living, but I couldn't. Sometimes I should be out all night in the rain, and sell nothing at all, me and my child together; and when we didn't get anything that way we used to sit in a shed, for I was too fatigued with my baby to stand, and I was so poor I couldn't have even a night's lodging upon credit. One night, in the depth of winter, his legs froze to my side. We sat on the step of a door. I was trying to make my way to the workhouse, but was so weak I couldn't get on any farther. The snow was over my shoes. It had been snowing all day, and me and my boy out in it. We hadn't tasted any food since the morning before, and that I got in another person's name. I was driven by positive starvation to say that they sent me when they did no such thing. All this time I was struggling to give up prostitution. I had many offers, but I refused them all. I had sworn to myself that I would keep from that mode of life for my boy's sake. A lady saw me sitting on the door-step, and took me into her house, and rubbed my child's legs with brandy. She gave us some food, both my child and me, but I was so far gone I couldn't eat. I got to the workhouse that night. I told them we were starving, but they refused to admit us without an order; so I went back to prostitution again for another month. I couldn't get any work. I had no security. I couldn't even get a reference to find me work at second-hand. My character was quite gone. I was at length so disgusted with my line of life that I got an order for the workhouse, and went in there for two years. The very minute we got inside the gate they took my child away from me, and allowed me to see it only once a month. At last I and another left 'the house' to work at umbrella covering, so that we might have our children with us. For this work we had 1s. a dozen covers, and we used to do between us from six to eight dozen a-week. We could have done more, but the work wasn't to be had. I then made from 3s. to 4s. a-week, and from that time I gave up prostitution. For the sake of my child I should not like my name to be known, but for the sake of other young girls I can and will solemnly state that it was the smallness of the price I got for my labour that drove me to prostitution as a means of living. In my heart I hated it; my whole nature rebelled at it, and nobody but God knows how I struggled to give it up. I was only able to do so by getting work at something that was better paid. Had I remained at shirt-making, I must have been a prostitute to this day. I have taken my gown off my back and

pledged it, and gone in my petticoat—I had but one—rather than take to the streets again; but it was all in vain. We were starving still; and I robbed the young woman who lodged in the next room to me of a gown, in order to go out in the streets once more and get a crust. I left my child at home, wrapped in a bit of an old blanket, while I went out. I brought home half-a-crown by my shame, and stopped its cries for food for two days. My sufferings have been such, that three days before I first tried to get into the workhouse I made up my mind to commit suicide. I wrote the name of my boy, and the address of his aunts, and pinned them to his little shift, and left him in bed—for ever, as I thought—and went to the Regent's-park to drown myself in the water near the road leading to St. John's-wood. I went there because I thought I was more sure of death. It was further to jump. The policeman watched me, and asked me what I was doing. He thought I looked suspicious, and drove me from the park. That saved my life. My father died, thank God, when I was eight years old. My sisters are waistcoat hands, and both starving. I hardly know whether one is dead or not now. She is suffering from cancers, brought on by poor living. I am now living in service. I have been so for the last year and a half. I obtained a character from a Christian gentleman to whom I owe my salvation. I can solemnly assert, since I have been able to earn a sufficient living, I have never once resorted to prostitution. My boy is still in the workhouse. I have been unable to save any money since I have been in service. My wages are low, and I had scarcely any clothes when I went there. If I had a girl of my own, I should believe I should be making a prostitute of her to put her to slop-work. I am sure no girl can get a living at it without, and I say as much after thirteen years' experience of the business. I never knew one girl in the trade who was virtuous; most of them wished to be so, but were compelled to be otherwise for mere life."—*Special Correspondent of the "Morning Chronicle."*

THE TAXES ON KNOWLEDGE.—The immediate abolition of the knowledge taxes ought to be especially demanded by—1. the friends of popular education. If ignorance is to be successfully grappled with, and what are called the lower orders are to be elevated in the social scale, the full power of the press must be employed. If they are to be supplied with wholesome instead of vicious literature, the press must be as free from taxation as it is from censorship. Our rulers are either boldly hypocritical or miserably short-sighted, when they vote £225,000 a year for teaching the people to read, and at the same time limit the supply of books and paper by taxing them to nearly five times that amount. 2. The trading classes should demand it. The more numerous the channels of communication between the manufacturer or shop-keeper and the public, the greater will be the facilities afforded for the transaction of business. Buyers are likely to be multiplied when sellers can put forth two advertisements at the price they now pay for one. The printing business, in particular, would profit largely by the increase of publications which would follow. 3. Reformers should demand it on political no less than on other grounds. It is too bad that taxes imposed to carry on war in the days of Queen Anne, should remain unrepaid in the peaceful reign of Victoria. All reforms have to be wrung from our legislators by agitation, and the press is the great agitator. We cannot afford to fight with one hand tied. The unfranchised classes are now, to a large extent, denied representation by the press as well as in the Legislature. . . . But then, "the amount derived from these taxes cannot possibly be spared from the revenue." This objection, hitherto all-sufficient, will not serve much longer. The time is coming when chancellors of the exchequer will have to dispense with taxes, the injurious effects of which they are compelled to admit. When "of the six millions which our navy costs us, one million and a quarter is wasted" (*Times*), it is sheer pretence to say, that the taxes on knowledge which yield just that sum "cannot possibly be repealed."—*Reformer's Almanack for 1850.*

SYMPATHY WITH ORPHANS.—We understand that it is intended by the committee of the Orphan Working School to recommend their governors, who meet on the 28th inst., to admit twenty additional children into the school as a tribute of gratitude to the Almighty for the preservation of that establishment during the prevalence of cholera. There will thus be three elections during 1850, of 20 children each, in January, April, and November.

THE CHARTISTS AND THE REFORM MOVEMENT.—The committee of the Dudley Chartist Association, at a late meeting, passed the following resolution:—

That the Committee of the Dudley Chartist Association render their most cordial and energetic aid to any and all parties favourable to the present movement for Financial and Parliamentary Reform, at the same time, reserving to itself the right of progressing onwards when these objects are achieved.

A SINGULAR LETTER.—At a late meeting of the Ethnological Society of Washington, Mr. Bartlett read a letter addressed to the President of the United States, from the Inca of Peru, accompanied by a letter from S. G. Arnold, of Providence. Mr. Arnold, who has recently returned from South America, met with the venerable Inca, who is 90 years of age. He gives a very graphic account of his appearance, and relates the affecting story of the wrongs of his royal race. He found the princely old priest sitting in the shadow of the Temple of the Sun, engaged in reading Tasso.

LITERATURE.

Church Claims versus Conscience and the Bible. A Layman's Defence of Church-rates demolished. By Rev. BREWSTER GRANT, B.A., of Birmingham. London: Chas. Gilpin.

THIS is the substance of a speech delivered at a recent Anti-church-rate meeting at Burslem, and is published by request. It is mainly what it professes to be, "a demolition" of an apparently very weak and silly pamphlet in vindication of church-rates, the author of which

"Sets himself the task of proving 'the fallacy' of these 'two assumptions'—that 'church-rates are contrary to the law of God, and an invasion of the rights of (Dissenting) consciences.' And he proves his points, by quoting second-hand blunders in history; by palpable mistakes about the word of God; and by insolent rebellion against the majesty of conscience."

It contains some important arguments, facts, and references, bearing on the subject of Church property, and is written in a very piquant, trenchant style; but it betrays marks of haste, and is not so complete a statement of the case as a little more elaboration would have made it. Here is the pith of the money question, in a paragraph.

"Who took part of the tithes from the clergy? *The State.* Who determined how much should be left in their hands? *The State.* Then the State is the owner, and can take all away. This is law! It was law that bled the Papist clergy under Henry VIII.; it was law in his nursing-fathership that next fed the Protestant clergy on smaller rations; and it will be law again that shall disband the whole army—and save the expense. Henry's Reformation favoured some of the aristocracy with Church moneys, and fixed patronage in their hands as perpetual pickings and berths for younger sons; but in the next Reformation—the people's turn will come."

Congregational Dissent as it is, and as it ought to be. A Letter addressed to the Congregational Dissenters of England and Wales. By JUNIUS SECUNDUS. London: Darling.

WE do not sympathize with much that has lately been written on the subject of anonymous writing; but there are certain things required from all writers, and especially from those who write anonymously. "Congregational Dissenters" are not in the habit of being addressed in the style and language familiar to the readers of certain Sunday newspapers; and the man who writes on grave and delicate subjects without either gravity or delicacy—who is voluble in abuse, reckless in exaggeration, and devoid of all charity—and who, moreover, writes with an oracular self-importance which more than borders on the ridiculous, may well be without both "the hope and the belief that any measures of his, unaided by others, will work a renovation and conversion" in the individuals whom he so fiercely assails. We could cull a score of disagreeable epithets employed by the author in attacking others, which may most fitly be applied to his own production. The following passage, contained in this pamphlet, under the head of "Tyranny of the Congregational Periodical Press," is really but a mild description of the pamphlet itself:—

"These writings are scurrilously abusive. There is a license, a wantonness, a harshness, a vindictiveness, about their mode of dealing with respectable men of unquestionable piety, of wealth, of high attainments, of elevated stations, and of great professional reputation, which does not bear reflection, for a moment, by any well-regulated mind. It savours of ill-breeding, and argues the total absence of good feeling; it violates the conventional etiquette of highly-civilized society, and is contrary to good manners. And, what is of higher consideration than all, it is opposed alike to the letter and the spirit of the gospel of Christ."

We are not unmindful of the existence of some, at least, of the evils to which the writer calls attention; and we hold that he who, in a calm and Christian temper, with wisdom and discrimination, reveals their existence, with a view to suggesting a remedy, does a service not only to the religious communities affected by them, but to religion itself. But we protest against carrying on a warfare with such weapons and in such company; for we hesitate not to say that such publications as the one now before us actually tend to prolong the existence of the abuses of which they complain, by the reactionary sympathy which they create. No, no! if *Junius Secundus* (save the mark!) has, as he threatens, another "rod in pickle," for all practical and good purposes, he may as well keep it there!

1. *The Moral Reformer's Almanack; a Manual of Advancement and Civilization for 1850.* London: Gilpin.

2. *The Christian Almanack for 1850.* Religious Tract Society.

3. *The Protestant Dissenter's Almanack for 1850.* London: Snow.

4. *The Dissenter's Penny Almanack for 1850.* London: Snow.

5. *The Scripture Pocket-Book for 1850.* London: Snow.

6. *The Educational Pocket-Book for 1850.* Brompton: Ramsey.

THESE almanacks and pocket-books belong to a class of publications which have of late years

greatly increased, and which render what is simply utilitarian a vehicle for the diffusion of noble truths and the furtherance of noble objects. No. 1 is very much to our taste. Capital punishment, slavery, peace, temperance, and kindred topics, have each a niche; prose and poetry—quaint morsels from old, and apt citations from modern, authors—a dash of politics, and a sprinkling of genial humour—being very pleasantly and ingeniously blended. To young people, it will be an agreeable introduction to more elaborate, but drier disquisitions.

No. 2 is very complete in its almanack contents, with much astronomical information, and useful details under the heads of "The Farm and Garden," "Emigration," "Science," and some "Moral and Educational Statistics." The almanack is, however, "Christian" only inasmuch as it gives a very short text for each day, and devotes five pages to brief extracts from pious authors. That being the case, we know not why it should not have been published by "the trade," instead of the Tract Society.

No. 3 maintains its character as a cheap and useful compendium of facts, figures, and reasonings, which are especially interesting to Dissenters, while they are important to the whole community. In addition to denominational statistics, it contains pithy extracts from Anti-state-church writers, and a number of short papers, written with point and spirit, on recent ecclesiastical occurrences, as well as on the general question.

No. 4 is No. 3 on a reduced scale, and from its cheapness is adapted for wide circulation.

No. 5 answers to its title, is very neatly got up, and very suitable for a present.

No. 6 is a new competitor, its distinctive features being an enumeration and description of the various educational institutions, and articles on the office and duties of the teacher. It will be found useful to those interested in the instruction of the young, and will be still more so if the promised improvement embraces more of practical details, and also some educational statistics.

DEPARTURE OF THE REV. DR. LANG FOR NEW SOUTH WALES.—On Wednesday morning last, the "Clifton," A 1, 867 tons register, proceeded down the Thames from Gravesend, on her voyage to Port Phillip and Sydney, with about 250 emigrants on board. The "Clifton," in which Dr. Lang returns to the colony, is the sixth vessel which that indefatigable gentleman has chartered and despatched, with complements of emigrants of a highly superior class. Three of these vessels, the "Fortitude," the "Chasely," and the "Lucia" (conveying about 600 emigrants), have been destined for Moreton Bay; the other three, the "Larpet" (which performed the voyage in 90 days), the "Travancore" (now on her passage), and the "Clifton," are for Port Phillip district, and also convey an aggregate of above 600 passengers. One special object of Dr. Lang's mission was to endeavour to originate a stream of emigration of a superior class from this country to Australia, and especially to direct the attention, and, if possible, induce the emigration, of Protestant ministers, teachers, and settlers. In this respect he has been highly successful,—the mass of those who have gone out through his agency having been Evangelical Nonconformists, and thorough-going liberals in politics. In addition to a number of ministers sent out in the former fine vessels, Dr. Lang is accompanied in the "Clifton" by four ministers of religion and twenty-four young men, students and candidates for the ministry. The four ministers are the Rev. John Gibson, lately of the London Missionary Society, from Jamaica; the Rev. A. M'Nicoll, city missionary, from Glasgow; the Rev. Thos. Odell, Congregational minister, Ashby-de-la-Zouch; and the Rev. Robert Anderson, from Wisbeach. The extreme anxiety of many persons to go out in the same ship as Dr. Lang, resulted in the engagement of a larger number of passengers than the arrangements for families admitted, and the consequence has been considerable delay, and the necessity for several passengers going ashore. The gross number of passengers is, notwithstanding, about 40 or 50 under the number allowed by Government.

HOW TO SECURE DRY FEET AND SAVE YOUR SHOE LEATHER.—A correspondent of the *Mechanics' Magazine* says:—"I have had three pairs of boots for the last six years (no shoes) and I think I shall not require any more for the next six years to come. The reason is that I treat them in the following manner:—I put a pound of tallow and half a pound of rosin in a pot on the fire; when melted and mixed, I warm the boots and apply the hot stuff with a painter's brush until neither the sole nor the upper leather will suck in any more. If it is desired that the boots should immediately take a polish, dissolve an ounce of wax in a teaspoonful of lamp-black. A day after the boots have been treated with the tallow and rosin, rub over them this wax in turpentine, but not before the fire. Thus the exterior will have a coat of wax alone, and shines like a mirror. Tallow or any other grease becomes rancid, and rots the stitching as well as the leather; but the rosin gives it an antiseptic quality which preserves the whole. Boots and shoes should be so large as to admit the wearing cork soles. Cork is so bad a conductor of heat that with it in the boots the feet are always warm on the coldest stone floor."

GLEANINGS.

Elihu Burritt has arrived at New York.

A soldier's great coat costs 9s. 4d.; a shell costs 11s. 3d.

An aged chieftain of the South Australian blacks, named Demby, whose son was carried to England and presented to the Queen, is about to be brought to Europe by Mr. Hall, a naturalist.

In Manchester, on Saturday week, a scavenger named Larkins, when in a state of drunkenness, bit off the nose of John Gibbons. The brute was taken into custody, and, on Monday morning, fined 50s. and costs, or two months' imprisonment.

WHAT NEXT?—M. Pauwels, the machine-maker of Brussels, has just sent from Antwerp to San Francisco, in California, a complete hotel, consisting of forty rooms, with beds, chairs, tables, &c., all in cast iron. The whole takes to pieces when desired.

The *Tablet* of Saturday contains an announcement that on and after the 5th of January next, the paper will be published in Dublin instead of London.

Gin and beer steamers have been established on the Thames, and ply their disgusting and demoralizing trade between Dyer's-hall pier-wharf and Westminster. The fare is almost nominal, these floating tap-rooms realizing considerable profits from the sale of liquor, especially on Sundays.

Large importations of India-rubber overshoes have recently been received from the United States.

INTERESTING ANNOUNCEMENT.—The *Derby Reporter* states, that on Monday week Mrs. Britton, the wife of the manager of a brick-yard, in that town, was safely delivered of two pairs of children, male and female, and that the united five, mother and offspring, are doing well.

An American Church has published the following resolution:—"Resolved by the Presbyterian Church in Morris-town that we will give no encouragement to any minister of the gospel in reading sermons in our pulpit, and that we will in future give no pecuniary aid for any such service."

Tenders for gas-holder, tank, and purifier, to be erected at Ilford, having been requested, fifteen were sent in; the highest was £565, the lowest £184; and the works were completed for the latter sum.

The water-mark on paper, often referred to as a test of the date of wills and other documents, is by no means infallible. A correspondent of the *Times* writes a note dated the 8th instant, on paper marked 1850, and purchased, as he states, two months ago, to ask what would be the result of litigation with reference to a will made on such paper *this* year.

An American voyager to San Francisco states that, whilst at sea, the drunken commander of his ship "for twelve hours boxed the compass round a speck of dirt on his chart, supposing it to be an island."

The subscriptions for restoring the house of John Knox in Edinburgh are going on satisfactorily. The building has already been rendered quite safe, and the law proceedings with reference to its condition are consequently at an end.

An Edinburgh newspaper, which was posted in August, 1848, reached its destination in Perthshire only a few days since, having been sixteen months on its travels, during which period it paid a visit to the Antipodes.

There were 111 public acts passed in the late session, all of which, with the exception of one, are in operation. The exception relates to the repeal of the navigation-laws, which will come into force on the 1st of January next.

A CHANCE FOR PRINTERS.—The *Phonetic Journal* (which is conducted by Mr. Isaac Pitman, of Bath), contains the following offer:—"We will supply a font and cases for any nuz-paper, or tui eni fonogrofer, for us in a nuz-paper, gratis, under de promis ov a constant us ov de font."

A HINT FOR LADIES.—"Those," says the *Builder*, "who are debarred from the enjoyment of a garden by sickness, residence, or fortune, should take a leaf out of the book of the French and Belgian ladies, who succeed, by means of double-glazed windows and other contrivances, in providing themselves with an ample supply of fresh flowers at all seasons of the year."

At the Court of Exchequer, on Wednesday, it transpired that not only is coffee (as everybody knows) adulterated with chicory, but that carrots, parsnips, and other roots are dried—died(!)—and sold as chicory, to be mixed with coffee.

It is reported that Thomas Moore, the poet, has sunk into a state of mental imbecility.

Of 40,000 drapers' assistants in London, there are but 400 married men!

[Advertisement.]—**GALVANISM.**—The following is extracted from the *Court Journal* of January 29:—"It is now about four years since we informed our readers, it was to be regretted galvanism was not more extensively used as a remedial agent. We have every reason to believe that our advice was attended to; for, in a comparatively short time, Mr. Halse's residence was crowded with the *élite* of fashion, and their less fortunate fellow-sufferers; and we feel confident, judging from the astonishing remedial effects it has produced on ourselves, after all kinds of medicine and hydropathy had failed to impart any benefit, that the public will thank us for our recommendation. We were delighted to notice, a short time since, that Mr. Halse was patronized by the Bishop of London and Sir Charles Clark, his lordship's physician. Mr. Halse's great reforms in the galvanic apparatus, and his improved methods of application, justly entitle him to rank as the head of his profession. We again recommend our readers to give galvanism a fair trial. Mr. Halse's residence is at 22, Brunswick-square, London."

BIRTHS.

Nov. 10, at 31, Camden Road-villas, Camden Town, Mrs. HENRY B. SPALDING, of a daughter.

Nov. 11, at Moray-place, Edinburgh, Lady BLANTYRE, of a daughter.

November 20, at 9, Arlington-street, New North-road, the wife of Mr. JOHN HEWITT, of a daughter.

MARRIAGES.

November 14, in the Independent Chapel, Bishop Stortford, by the Rev. W. A. Hurdall, Mr. JAMES BURLS, jun., of Manneden, to Miss LYDIA DODD, daughter of the late Mr. J. Dodd, of Bishop Stortford.

November 14, in the Baptist Chapel, Spaldwick, Huntingdonshire, by the Rev. W. E. Archer, minister of the Chapel, Mr. JOHN GOODES to Miss FANNY DAVIS, both of Spaldwick.

Nov. 15, at Salem Chapel, Romford, by the Rev. E. Davis, Mr. WILLIAM MANN, of Witham, to Miss JESSEY MARIA HEWITT, of the same place. This being the first marriage solemnized in the above chapel, the minister presented the new-married couple with a handsome family Bible, with his best wishes for their temporal and spiritual welfare.

Lately, by license, at the Baptist Chapel, Windsor, by the Rev. S. Lillycrop, Mr. ROBERT STYMOUR to Miss JANE GUNN, both of that place.

DEATHS.

October 15, at Lyme Regis, aged 54, Mrs. SELINA PHILLIPS, relict of the late Rev. J. Phillips.

November 1, aged 89, the Rev. JOHN THOMAS, father of the Rev. James Thomas, of the Baptist Mission-house, Calcutta. This venerable servant of the Lord was for thirty-nine years the faithful pastor of the first Baptist Church at Broseley, Salop, and the honoured instrument of winning many souls to Christ, of whom several are now labouring in the ministry of the gospel.

November 9, at Chesterfield, aged 23 weeks, EMMA, the infant daughter of the Rev. W. BLANDY.

November 11, at his residence, Eltosta, near Leeds, in his 44th year, EDWARD JOWITT, Esq., a justice of peace for the West Riding.

November 13, at Greenock, the Rev. Dr. MAOFARLANE.

November 13, at his house in York, in his 63rd year, WILLIAM ETTY, Esq., R.A.

November 14, at Bowdon, Cheshire, after a long illness, aged 54 years, MARIA, the wife of J. HAMPTON, Esq., of Manchester, and eldest daughter of the late Mr. Stephen Sheppard, of Hackney.

November 17, in his 21st year, regretted by all who knew him, ROBERT, only son of Mr. R. CANNON, of Lloyd-square.

November 19, at Hallaton, in the county of Leicester, aged 80, Mr. THOMAS BAINES.

MONEY MARKET AND COMMERCIAL INTELLIGENCE.

CITY, TUESDAY EVENING.

The settlement of the Consol account has wrought a very favourable change in the English Stock Market since our last. Signs of active business have taken the place of the dull quietude which has reigned for weeks, and a marked and gratifying improvement is observed in prices. The chief sign of healthiness in the present state of the market is the large amount of money purchases which have been made by Messrs. Child and other bankers. The rise at the Paris Bourse has also contributed to the improvement here, but, as we noted last week, that alone would be very unstable ground to rest upon. The unfunded debt has also improved, and denotes a rise of 5s. to 6s., while Consols have risen 1 per cent.

	Wed.	Thurs.	Friday.	Sat.	Mond.	Tues.
3 per Ct. Cons.	93	93	93	93	93	93
Cons. for Acct.	92	92	92	92	92	92
3 per Ct. Red.	92	92	92	92	92	92
New 3 per Ct.	92	92	92	92	92	92
Annuitants...	92	92	92	92	92	92
India Stock ..	259	259	259	259	259	259
Bank Stock ..	198	198	198	198	198	198
Exchg. Bills..	50 pm.	51 pm.	53 pm.	48 pm.	52 pm.	52 pm.
India Bonds ..	83 pm.	82 pm.	85 pm.	81 pm.	86 pm.	86 pm.
Long Annuity.	8	8	8	8	8	8

The Foreign Market has been very firm, but dull, and the actual bargains present no indications of improvement in prices. A few transactions have taken place in Mexican Bonds, without, however, realizing the highest market price.

The Bank of England returns exhibit a very favourable state of the Money Market, the amount of bullion in the coffers of the Bank being upwards of fifteen millions, a higher total than for years, and with every prospect of addition. This presents a striking contrast to the condition of the Bank and the Money Market with its state just this time two years, and, we think, affords ample ground for confidence that the winter will be prosperous and busy.

The Share Market has seen little or no alteration since our last, and for a day or two past has been rather heavy, without, however, any actual decrease in prices. The traffic returns, in one or two instances, are not so favourable, the Great Western and the York and Berwick being lower than at this time last year, but the latter, probably, as a contemporary shrewdly observes, because the accounts were previously "cooked." Brighton and South-Eastern still show in admirable relief to the rest, and North Western keeps up tolerably well, considering the competition of the Great Northern. Eastern Counties likewise exhibit at least a slight improvement. The Foreign Share Market has been well supported, and has exhibited little or no fluctuation.

In the Colonial Produce Markets the dealings have been moderate, and under those of last day. The holiday observed on Thursday must, however, be taken into account. The quantity of sugar on offer has increased, but prices have not declined above 6d. per cwt. Coffee is considered by competent parties to have reached nearly its highest point, as the dealers and exporters are well supplied. The value of Mocha, however, has advanced. Rice and grain have been firm, pimento and pepper in active demand and dearer, tallow in more request, saltpetre rather tending downwards, green tea rather higher, and black quiet, rum firm, and brandy more saleable, iron dull, and cotton, indigo, silk, and wool well supported.

The Corn Market yesterday was dull at a decline of 1s. on last week's rates.

PRICES OF STOCKS.

The highest prices are given.

BRITISH.	Price.	FOREIGN.	Price.
Consols.....	94	Brazil	85
Do. Account	94½	Ecuador	83½
3 per Cent. Reduced	93	Dutch 4 per cent.	83½
3½ New	93½	French 5 per cent.	83½
Long Annuities	88	Granada	16½
Bank Stock	199	Mexican 5pr.ct.new	27
India Stock	260	Portuguese	—
Exchequer Bills—		Russian	108
June	52 pm.	Spanish 5 per cent.	—
India Bonds	86 pm.	Ditto 3 per cent.	35½
		Ditto Passive	38

THE GAZETTE.

Friday, Nov. 16.

BANK OF ENGLAND.

An account, pursuant to the Act 7th and 8th Victoria, cap. 39, for the week ending on Saturday, the 10th day of Nov., 1849.

ISSUE DEPARTMENT.

Notes issued	£28,818,070	Government Debt ..	£11,015,100
		Other Securities ..	2,984,900
		Gold Coin & Bullion ..	14,535,993
		Silver Bullion	282,077
	£28,818,070		£28,818,070

BANKING DEPARTMENT.

Proprietors' Capital ..	£14,553,000	Government Securities ..	£14,228,068
Reserve	3,161,032	Dead Weight Annuity ..	9,753,886
Public Deposits (including Exchequer, Savings Banks, Commissioners of National Debt, and Dividend Accounts) ..	6,237,770	Notes	10,402,390
Other Deposits	10,352,089	Gold and Silver Coin ..	1,002,842
Seven-day and other Bills	1,099,295		
	£35,387,186		£35,387,186

Dated the 15th day of Nov., 1849.

M. MARSHALL, Chief Cashier.

BANKRUPTS.

DURRANT, WILLIAM, Breckley, Kent, dealer in cattle, November 27, December 31: solicitor, Mr. Appleton, Philpot-lane.
GLOVER, WILLIAM ALFRED, Tetbury, Gloucestershire, hatter, December 3, 31: solicitors, Mr. Kearsey, Stroud; and Mr. Abbot, Bristol.
GOOD, RICHARD, Bishopgate-street Without, City, stationer, November 27, January 4: solicitor, Mr. Richardson, Moorgate-street.
MORRISON, JOHN, Craven-street, Strand, tailor, November 28, December 21: solicitor, Mr. Sheard, Old Jewry, City.
MOULTON, JOHN, Hulme, Lancashire, joiner, December 3, 31: solicitors, Messrs. Sale and Co., Manchester.
SAWTELL, THOMAS, Newport, Monmouthshire, baker, November 30, December 26: solicitor, Mr. Wilkes, Gloucester.
THOMAS, MARIA FRANCES, Bristol, hotel keeper, November 29, December 29: solicitors, Messrs. Castle and Henderson, Bristol.
WHEELER, THOMAS, Liverpool, fruit merchant, November 28, December 27: solicitor, Mr. Tyrer, Liverpool.
WILLIAMS, ARTHUR, Narbeth, Pembrokehire, draper, November 27, December 27: solicitors, Messrs. Leman and Humphreys, Bristol.

SCOTCH SEQUESTERATIONS.

CALDER, WILLIAM, Greenock, coal merchant, November 20, December 12.
HARVEY, JOHN, Glasgow, warehouseman, November 22, December 13.

DIVIDENDS.

Richard Bradshaw Burton and George Bulpin, Dublin, drapers, first div. of 6s. 8d.; November 17, and two subsequent Saturdays, at Edwards's, Frederick's-place, Old Jewry—Thomas Skipworth, Belton, Lincolnshire, miller, first div. of 1s. 10d.; November 16, and any subsequent Friday, at Stansfeld's, Hull—Ferdinand Christian Veith, Kingston-upon-Hull, merchant, first div. of 1s. 7d.; November 16, and any subsequent Friday, at Stansfeld's, Hull—Robert Wake, Kingston-upon-Hull, merchant, first div. of 3d.; November 16, and any subsequent Friday, at Stansfeld's, Hull.

Tuesday, Nov. 20.

The following building is certified as a place duly registered for solemnizing marriages, pursuant to an act of the 6th and 7th William IV., c. 85:—
Roman Catholic Church of St. Wilfred, Alton, Staffordshire.

BANKRUPTS.

CLARKE, JOHN EDSON, BUCKLES, CHARLES, and INCHBOLD, HODGSON, Manchester and Swinton, contractors, December 3, 31: solicitor, Mr. Goulden, Manchester.
COOPER, WILLIAM, Coventry, mercer, December 1, January 5: solicitors, Messrs. Smith and James, Birmingham.
COOMBER, JAMES, Walton-on-Thames, Surrey, licensed victualler, November 27, December 27: solicitor, Mr. Buchanan, Walbrook-buildings.
DRAUM, PATRICK, Liverpool, glass bottle dealer, December 4, 21: solicitor, Mr. Yates, jun., Liverpool.
HILDER, THOMAS PAIN, Kingsnorth, Kent, dealer in hops, December 1, 22: solicitor, Mr. Steele, Lincoln's-inn-fields.
JOEL, LEWIS, Little Argyll-street, Regent-street, jeweller, December 4, January 8: solicitor, Mr. Oldknow, Great James-street, Bedford-row.

M'LEOD, BENTLEY, Brixton-rise, Surrey, brewer, November 30, December 31: solicitor, Mr. Lloyd, Milk-street, Cheapside.
M'LEOD, GEORGE MORRIS, Stockwell, brewer, December 1, January 5: solicitor, Mr. Lloyd, Milk-street, Cheapside.
RAYNES, MICHAEL NEALE, Birkenhead, timber merchant, November 30, December 27: solicitor, Mr. Stime, Liverpool.
REYNOLDS, EDWARD, jun., Southtown, Suffolk, miller, November 27, December 31: solicitors, Messrs. Hudson, Sparrow, Brookfield, and Coupland, Bucklersbury, for Mr. Bailey, Norwich.

SCOTCH SEQUESTERATIONS.

BROWN, T., Airdrie, grocer, November 14, December 15.
CARNACHAN, J. S., Glasgow, wholesale druggist, November 23, December 14.
M'LEAN, P. and J., Dundee, cabinet-makers, November 26, December 21.
MUNRO, D., Inver, near Tain, fishcurer, November 24, December 17.
SIMPSON, T., Ferry-Port-on-Craig, slater, November 24, December 18.
SMITH, J., Bellfield, near Kinross, farmer, November 26, December 17.

DIVIDENDS.

A. Anderson, Philpot-lane, merchant, and Whitechapel, brewer, final div. of 2½d., the creditors who have proved their debts under the banking estate a final div. of 5½d., and those creditors who have proved their debts under the second commission a final div. of 1s. 7d.; Thursday, November 22, and three subsequent Thursdays, at Mr. Stansfeld's, Basinghall-street—C. Boldero, E. G. Boldero, Sir H. Lushington, and H. Boldero, Cornhill, bankers, final div. of 17 64ths of a penny; Thursday, November 29, and three subsequent Thursdays, at Mr. Stansfeld's, Basinghall-street—M. W. Present and A. Bodecker, Little St. Helen's, merchants, final div. of 13 32nds of

a penny; Thursday, November 22, and three subsequent Thursdays, at Mr. Stansfeld's, Basinghall-street—T. B. Molyneux, and P. Witherby, Liverpool, merchants, fifth div. of 1s., and a first, second, third, and fourth div. of 12s. 4d., on new proofs; Wednesday, December 5, or any subsequent Wednesday, at Mr. Morgan's, Liverpool—R. Lodge, Kettlewell, Yorkshire, miner, first div. of 3s.; Tuesday, November 20, or any subsequent Tuesday, at Mr. Hope's, Leeds.

MARKETS.

MARK LANE, MONDAY, NOV. 19.

The supply of English Wheat to-day was small, factors were unable to sell till they submitted to a reduction of 1s. to 2s. per qr. on the prices of this day se'nnight. The arrivals of foreign Wheat are fully equal to the demand; but no alteration noticed in quotations, as the business passing has been limited. Floating cargoes of Polish Odessa Wheat held at 36s. 6d. to 38s. 6d. per qr., cost, freight, and insurance. Maize must not be noted very dull, at 26s. per qr. for Ibrail, and 27s. per qr. for Galatz, cost, freight, and insurance. The finer qualities of malting Barley quite as dear, whilst secondary were neglected; quotations readily obtainable for foreign grinding sorts. Beans and Peas quite as dear, but no amount of business passing in either article. The supply of Oats from all parts during last week was not large, but to-day several vessels from foreign ports are reported, of which no samples have been shown. There was a fair sale for good old foreign at extreme rates, but new Irish met a very limited sale at late rates.

BRITISH.

Wheat—		
Essex, Suffolk, and Kent, Red (new) ..	38	to 40
Ditto White	40	.. 44
Lincoln, Norfolk, and Yorksh. Red	35	.. 39
Northumber and Scotch, White ..	32	.. 37
Ditto Red	34	.. 37
Devon, and Somerset, Red	—	.. —
Ditto White	—	.. —
Rye	21	.. 26
Barley	24	.. 32
Scotch	23	.. 25
Angus	—	.. —
Malt, Ordinary ..	—	.. —
Pale	52	.. 55
Peas, Grey, New ..	26	.. 28
Maple	28	.. 30
White	24	.. 26
Boilers (new) ..	28	.. 31
Beans, Large (new) ..	24	.. 26
Ticks	25	.. 28
Harrow	27	.. 30
Pigeon	30	.. 32

Oats—		
Lincoln and York, feed ..	15	.. 20
Do. Poland & Pot. ..	19	.. 23
Berwick & Scotch ..	17	.. 21
Scotch feed	17	.. 22
Irish feed and black ..	15	.. 20
Ditto Potato	17	.. 23
Linseed, sowing ..	50	.. 52
Rapeseed, Essex, new ..	—	.. —
£27 to £30 per last		
Caraway Seed, Essex, new ..	—	.. —
26s. to 30s. per cwt.		
Rape Cake, £4 to £4 10s. per ton		
Linseed, £9 10s. to £10 10s.		
per 1,000		
Flour, per sk. of 280 lbs.		
Ship	28	.. 30
Town	28	.. 40

WEEKLY AVERAGE FOR NOV. 10.

Wheat	40s. 7d.
Barley	28 8
Oats	16 11
Rye	23 6
Beans	29 4
Peas	30 11

FOREIGN.

Wheat—		
Dantzic	44	to 52
Anhalt and Marks ..	36	.. 43
Ditto White	40	.. 44
Pomeranian red ..	38	.. 42
Rostock	42	.. 48
Danish, Holstein, and Friesland ..	30	.. 35
Petersburgh, Archangel and Riga ..	32	.. 34
Polish Odessa ..	32	.. 38
Marianopol & Berdianski ..	32	.. 35
Taganrog	33	.. 34
Brabant and French ..	33	.. 38
Ditto White	38	.. 42
Salonica	30	.. 33
Egyptian	23	.. 26
Rye	20	.. 22
Barley—		
Wismar & Rostock ..	18	.. 22
Danish	18	.. 23
Saal	20	.. 24
East Friesland ..	15	.. 17
Egyptian	14	.. 15
Danube	14	.. 15
Peas, White	25	.. 27
New Boilers	28	.. 30
Beans, Horse	24	.. 30
Pigeon	30	.. 32
Egyptian	22	.. 24
Oats—		
Groningen, Danish, Bremen, & Friesland, feed and blk. ..	11	.. 16
Do. thick and brew ..	15	.. 22
Riga, Petersburg, Archangel, and Swedish	14	.. 16
Flour—		
U.S., per 196 lbs. ..	21	.. 23
Hamburg	20	.. 22
Dantzic and Stettin ..	20	.. 23
French, per 280 lbs. ..	32	.. 35

AGGREGATE AVERAGE OF THE SIX WEEKS.

Wheat	41s. 5d.
Barley	28 5
Oats	17 2
Rye	23 10
Beans	29 3
Peas	30 7

DUTIES.

Wheat, Rye, Barley, Peas, Beans, Oats, and Maize, 1s. per qr.
Flour, 4½d. per cwt.
Cloverseed, 5s. per cwt.

BUTCHER'S MEAT, SMITHFIELD, Monday, Nov. 19.

For the time of year our market was well supplied with home-fed Beasts as to number, but their general quality was very inferior. As the attendance of both town and country buyers was on the increase, and the dead markets were well cleared of their late arrivals, the Beef trade (especially for the prime Scots, Devons, and Runts) was somewhat active, at an advance in the quotations of Monday last of 2d. per 8lbs. The highest figure for Beef was 4s. 2d. per 8lbs. The show of foreign Beasts was good; that of Sheep and Calves moderate. We had a full average supply of Sheep on offer; but the number of Prime Downs was limited. All kinds moved off steadily, at an improvement in value of 2d. per 8lbs. The best Old Downs realized 4s. to 4s. 2d. per 8lbs. without difficulty. The supply of Calves was very moderate. Most kinds of Veal sold somewhat freely, and Friday's advance in the currencies was well supported. Prime small Pigs were held at full rates of currency. Otherwise the Pork trade was in a sluggish state.

HEAD OF CATTLE AT SMITHFIELD.

	Beasts.	Sheep.	Calves.	Pigs
Friday....	944	3,810	60	290
Monday....	4,221	26,890	125	286

Price per stone of 14 lbs. (sinking the offal).

Beef	2s. 10d. to 4s. 2d.	Veal	3s. 4d. to 4s. 0d.
Mutton.....	3 2 .. 4 2	Pork.....	3 6 .. 4 2

Price per stone of 8lbs. (sinking the offal).
Beef 2s. 10d. to 4s. 2d. | Veal | 3s. 4d. to 4s. 0d. || Mutton | 3 2 4 2 | Pork | 3 6 4 2 |

NEWGATE AND LEADENHALL MARKETS, Monday, Nov. 19.

Per 8lbs. by the carcass.			
Inferior Beef 2s. 4d. to 2s. 6d.	Inf. Mutton 2s. 8d. to 2s. 10d.		
Middling do 2 8 3 0	Mid. ditto 3 0 3 4		
Prime large 3 0 3 2	Prime ditto 3 6 3 10		
Prime small 3 4 3 6	Veal	3 4 4 0	
Large Pork 3 4 3 8	Small Pork ..	3 10 4 4	

PROVISIONS, LONDON, Monday.

The arrivals last week from Ireland were 1,690 firkins Butter, and 990 bales of Bacon; and from foreign ports 7,890 casks of Butter, and 340 boxes and bales of Bacon. The transactions in Irish Butter, since this day se'nnight, have been to a very limited extent. Prices remain nearly nominal; holders are, however, pretty firm, in the expectation that prices being so moderate, the sale must soon be better. Dutch advanced 2s. per cwt. Prime Waterford, 46s. to 50s., according to weight, &c. Stocks and deliveries for the week ending Nov. 17:—

BUTTER.	Stock.	Delivery.	BACON.	Stock.	Delivery.
1847....	21,760	13,160	1,700	1,060	
1848....	64,430	10,120	1,950	1,500	
1849....	68,260	10,700	1,320	970	

ENGLISH BUTTER MARKET, Nov. 19.—We note a very dull trade, except for the finest new-made Butter, which is scarce. The price of all our stale parcels is now reduced to the level of best Irish. Dorset, fine weekly, 90s. to 94s. per cwt.; do. stale and middling, 60s. to 80s.; Fresh, 8s. to 12s. per doz. lbs.

BREAD.—The prices of wheaten bread in the metropolis are from 6½d. to 7d.; of household ditto, 5d. to 6d. per 4lbs. loaf.

SEEDS, LONDON, Monday.—The transactions in Seeds were wholly without interest, and in the absence of business of the slightest importance, quotations remained nominally unaltered.

BRITISH SEEDS.

Cloverseed, red 35s. to 40s.; fine, 45s. to 50s.; white, 34s. to 42s. Cow Grass (nominal) — | to — || Linseed (per qr.) | sowing 54s. to 56s.; | crushing 40s. to 42s. |
Linseed Cakes (per 1,000 of 3lbs. each)	£9 0s. to	£10 0s.
Trefoil (per cwt.)	14s. to	18s.
Rapeseed, new (per last)	£28 to	£29
Ditto Cake (per ton)	£4 5s. to	£4 10s.
Mustard (per bushel) white	6s. to	9s.; brown, 8s. to 11s.
Coriander (per cwt.)	16s. to	25s.
Canary (per quarter) new	76s. to	84s.
Turnip, white (per bush.)	—	to —; do. Swedish, —
Tares, Winter, per bush.	4s. 6d. to	4s. 9d.
Caraway (per cwt.)	28s. to	29s.; new, 30s. to 32s.
Rye Grass (per qr.)	—	to —

FOREIGN SEEDS, &c.

Clover, red (duty 5s. per cwt.) per cwt. 30s. to 40s.
Ditto, white (duty 5s. per cwt.) per cwt. 34s. to 42s.
Linseed (per qr.) Baltic 38s. to 44s.; | Odessa, 42s. to 46s. || Linseed Cake (per ton) | £6 to | £8 0s. |
| Rape Cake (per ton) | £4 5s. to | £4 10 |

POTATOES, SOUTHWARK WATERSIDE, Nov. 19.—The arrivals the beginning of last week were few, which enabled salesmen to effect a clearance of some of the old stock. The latter part of the week brought us a liberal supply, which are selling at better prices, particularly choice Yorkshire Regents. The following are this day's quotations:—York Regents, 90s. to 100s. per ton; Wisbech do., 40s. to 60s.; Scotch do., 50s. to 65s.; Do. Cups, 30s. to 50s.; French Whites, 50s. to 65s.; Rhenish do., 50s. to 60s.; Belgian do., 55s. to 65s.

COVENT GARDEN MARKET, Saturday, Nov. 17.—Hot-house Grapes are still plentiful, and the supply of Pine-apples of excellent quality is well kept up. Filberts and Walnuts are abundant. Chestnuts plentiful. Pomegranates may still be obtained at 4d. each. Among Vegetables, Turnips are good and plentiful. Carrots the same. Cauliflowers less plentiful. Potatoes have not altered since our last account; they are generally very much diseased. Lettuces and other salading are sufficient for the demand. Mushrooms fetch from 1s. to 1s. 3d. per pottle. Cut Flowers consist of Heaths, Pelargoniums, Gardenias, Bignonia Venusta, Tropaeolums, Chrysanthemums, Fuchsias, Primulas, Camellias, and Roses.

WOOL, CITY, Monday, Nov. 12.—The market is firm, although, in about a fortnight, we shall have further sales. The imports into London last week were only about 40 bales, all from Germany.

LIVERPOOL, Nov. 17.—Scotch.—We are not able to report any improvement in demand for Laid Highland Wool. White is not wanted at present rates. Good Cheviot is still inquired for, and command full prices. The inferior and heavy classed are in less request.

Laid Highland Wool, per 24lbs.	s. d.	s. d.
White Highland do.	7 6	to 8 3
Laid Crossed do., unwashed	9 6	to 10 0
Do. do., washed	9 0	to 11 0
Laid Cheviot do., unwashed	10 0	to 12 9
Do. do., washed	10 0	to 13 6
White Cheviot do. do.	14 0	to 18 6
Import for the week	20 0	to 22 0
Previously this year	47,035	bags.

Foreign.—There are to be public sales of Wool here on the 23rd inst., when will be offered about 300 bales South Australian, 50 Cape, and about 300 East Indian. In the mean time there is only a moderate business doing by private contract.

Imports for the week 1,449 | bales. |

Previously this year 47,035 | bales. |

TALLOW, MONDAY, Nov. 19.—Since our last report, the delivery of Tallow has not exceeded 2,242 casks; yet the market has ruled tolerably steady as to price. To-day, P.Y.C. on the spot is quoted at 37s. to 37s. 3d.; and for forward delivery, 38s. 6d. to 38s. 9d. per cwt. Town Tallow, 37s. per cwt. net cash. Rough fat, 2s. 1d. per 8lbs. There are now upwards of 17,000 casks on their way from St. Petersburg. The latest advices state that the Russians were disposed to speculate at comparatively high prices. The stock of Tallow at St. Petersburg, on the 2nd inst., was 31,400 casks.

PARTICULARS OF TALLOW.

	1845.	1846.	1847.	1848.	1849.
Stock this day ...	Casks. 30,177	Casks. 16,791	Casks. 18,047	Casks. 33,712	Casks. 41,041
Price of Y.C. ...	42s. 0d.	42s. 0d.	44s. 9d.	45s. 3d.	37s. 0d.
Delivery last week ..	2,019	2,801	2,744	2,598	2,242
Do. from 1st June ..	48,836	40,984	43,194	45,524	41,447
Arrived last week ..	5,097	3,023	500	90	549
Do. from 1st June ..	63,041	47,332	53,142	74,705	57,015
Price of Town ...	45s. 0d.	52s. 6d.	49s. 6d.	47s. 6d.	39s. 6d.

COAL MARKET, Monday, Nov. 19.

Hetton's, 17s. 9d.; Lambton's, 17s. 6d.; Braddyll's, 17s. 3d.; Killas, 16s. 6d.; Eden Main, 16s. 6d. Left from last day, 140; fresh arrivals, 240.—Total, 380. We have to-day experienced a very heavy market.

ADVERTISEMENTS.

TO PARENTS AND GUARDIANS.

A CHEMIST, DRUGGIST, and DENTIST, is in want of a respectable, intelligent Youth as an Apprentice. He would be expected to attend with the family a Dissenting place of worship, and would, in all respects, be considered one of them. As this situation affords full opportunity of acquiring a knowledge of all branches of the trade, a moderate premium will be required.

Address, Mr. R. T. CLARE, 1, Strand, Southampton.

Just published, price Twopence,

THE PHILOSOPHY of our WORK. A BRIEF ESSAY, read before a Conference of Sunday-School Teachers, in Islington, October 22, 1849. By a FELLOW-WORKER.

AYLOTT and JONES, Paternoster-row.

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18mo EDITION.—ROAN, 3s. 6d.

THE CHURCH—ITS REVIVAL.

613 C.M. Salem. Devizes.

The church restored. Psal. cii. WATTS.

LE ion and her sons rejoice,
Behold the promised hour;
Her God hath heard her mourning voice,
And comes to exalt his power.

32mo EDITION.—ROAN, 2s.

THE LORD'S SUPPER.

643 L.M. Penitence. Doversdale.

The power and glory of God. KEBLE.

O GOD of mercy, God of might,
How should weak sinners bear the sight,
If, as thy power is surely here,
Thine open glory should appear?

48mo EDITION.—ROAN, 1s. 4d.

MAN—HIS LOVE.

315 7s. Hotham.

Brotherly Love. WESLEY.

JESUS, Lord, we look to thee:
Let us in thy name agree:
Show thyself the Prince of Peace;
Bid all strife for ever cease.
By thy reconciling love
Every stumbling block remove;
Each to each unite, and ear;
Come and spread thy banner here.

"The selection of hymns is remarkably judicious; and the indexes are more perfect than anything of the kind that has yet fallen into our hands."—*Evangelical Magazine*.

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AUTHENTIC TESTIMONIALS.

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Mr. Elmet, Truro, says:—"It has succeeded, after all the other preparations had failed."

Professor Ure, on analyzing the Crinilene, says:—"It is perfectly free from any injurious colouring, or other matter, and the best stimulant for the hair I have met with. The scent is delicate and very persistent."

RUPTURES EFFECTUALLY AND PERMANENTLY CURED WITHOUT A TRUSS!

EVERY variety of SINGLE and DOUBLE RUPTURE, however bad and long standing, may be permanently cured by Dr. BARKER'S remedy, which has been established several years, and used with great success by many eminent members of the profession, that its efficacy is established beyond a doubt. It is easy and painless in use, and applicable to both sexes of all ages.

Hundreds of testimonials and trusses have been left behind by persons cured, as trophies of the immense success of this remedy, which Dr. Barker will willingly give to any requiring them after a trial of it.

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GALVANIC ELECTRICITY.

No. I.

TO INVALIDS, and all unprejudiced persons, the following extracts, from Mr. Wesley's works, are respectfully submitted. I have for many years contended that the ELECTRIC or GALVANIC FLUID is itself identical with the NERVOUS FLUID, and that a deficiency, or an irregular distribution of it to the various parts of the system, is the cause of most diseases. Since the Cholera has again made its appearance amongst us, medical writers have discovered the same thing, and have stated, that at those times when the Cholera is most prevalent, the atmosphere will be found to be deficient of this Electric Fluid, and that those whose bodies have not a full supply of it, are most likely to fall victims to the disease; whilst, on the contrary, those whose bodies are saturated with it, escape the ravages of the disease. We also find Dr. Arnott, in his "Elements of Physics," page 522, stating, "And Galvanism can excite the muscles to their usual actions; it affects the secretions and the digestive functions, and the breathing in Asthma." This looks well—it proves there are some men amongst the profession who are willing to admit that Electricity or Galvanism is the principle of Vitality. Well, all that the medical men now say about the Electric Fluid, either as to the diminution of it as being the cause of Cholera (and, as a necessary consequence, the abundance of it being a preventive of Cholera), or its power of assisting the vital functions, was stated by myself more than ten years since, and (unknown to myself until recently) by Mr. Wesley, nearly a hundred years since, as the following extracts will prove.

Read them, ye medical Solons, and see if Mr. Wesley has not told you all that you are now telling the world as regards this universal agent! We must not, however, expect the generality of the Medical Profession to recommend this simple agent, for the drug system, although it is to their patients' Death, is to them Life. In the words of Mr. Wesley, we cannot expect it "till the Gentlemen of the Faculty have more regard to the interest of their neighbours than their own." It would, indeed, be folly to look forward to the arrival of such a time.

WILLIAM HOOPER HALSE,
Professor of Medical Galvanism,
22, Brunswick-square, London.

EXTRACTS FROM MR. WESLEY'S WORKS ON THE SUBJECT OF ELECTRICITY.

3rd Edition, 8vo, Vol. II., page 73. Under date Friday, Nov. 16, 1747, he says in his Journal:—"I went with two or three friends to see what are called the Electrical Experiments. How must these also confound those poor half-thinkers, who will believe nothing but what they can comprehend! Who can comprehend how fire lives in water, and passes through it more freely than through air? How flame issues out of my finger—real flame, such as sets fire to spirits of wine? How these and many more as strange phenomena arise from the turning round a glass globe? It is all mystery: if haply by any means God may hide pride from man!"

Vol. II., page 279. Journal, Feb. 29, 1756:—"I advised one who had been troubled many years with a stubborn paralytic disorder, to try a new remedy. Accordingly, she was electrified, and found immediate help. By the same means, I have known two persons cured of an inveterate pain in the stomach, and another of pain in his side, which he had ever since he was a child."

Vol. II., page 388. Journal, Nov. 9, 1765:—"Having procured an apparatus on purpose, I ordered several persons to be electrified, who were ill of various disorders; some of whom found an immediate, some a gradual cure. From this time I appointed, first some hours in every week, and afterwards an hour in every day, wherein any that desired it, might try the virtue of this surprising medicine. Two or three years after our patients were so numerous that we were obliged to divide them: so part were electrified in Southwark, part at the Foundry, others near St. Paul's, and the rest near the Seven Dials. The same method we have taken ever since; and, to this day, while hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman, or child, who has received any hurt thereby. So that when I hear any talk of the danger of being electrified (especially if they are medical men who talk so), I cannot but impute it to great want either of sense or honesty."

Vol. III., page 311. Journal, Monday, Feb. 4, 1758:—"At my leisure hours this week, I read Dr. Priestley's ingenious book on Electricity. He seems to have accurately collected and well digested all that is known on that curious subject. But how little is that all! Indeed the use of it we know; at least in some good degree. We know it is a thousand medicines in one. In particular, that it is the most efficacious medicine, in nervous disorders of every kind, which has ever yet been discovered. But if we aim at theory, we know nothing. We are soon

"Lost and bewildered in the fruitless search."

Vol. XIV., 256.—Preface to a Pamphlet published by Mr. Wesley in 1760, 12mo, Pp. 72, entitled, "The Desideratum; or, Electricity made Plain and Useful." By a Lover of Mankind and of Common Sense.

"In the following tract, I have endeavoured to comprise the sum of what has been hitherto published, . . . I am not

greatly concerned for the philosophical part, whether it stand or fall. . . . I am much more concerned for the physical part, knowing of how great importance this is; how much sickness and pain may be prevented or removed, and how many lives saved, by this unparalleled remedy. And yet with what vehemence has it been opposed! Sometimes by treating it with contempt, as if it were of little or no use; sometimes by arguments, such as they were, and sometimes by such cautions against its ill effects, as made thousands afraid to meddle with it. But so it has fared with almost all the simple remedies which have been offered to the world for many years. . . . And yet it is absolutely certain, that in many, very many cases, it seldom or never fails. . . . And yet there is something peculiarly unaccountable with regard to its operation. In some cases, where there was no hope of help, it will succeed beyond all expectation; in others, where we had the greatest hope, it will have no effect at all. Again, in some experiments, it helps at the very first, and promises a speedy cure; but presently the good effect ceases, and the patient is as he was before. On the contrary, in others it has no effect at first; it does no good; perhaps seems to do hurt. Yet all this time it is striking at the root of the disease, which, in a while, it totally removes. Frequent instances of the former we have in paralytic, of the latter in rheumatic cases. But still, one may, upon the whole, pronounce it the 'Desideratum,' the general and rarely failing remedy in nervous cases of every kind (palais excepted), as well as in many others. Perhaps, if the nerves are really perforated (as is now generally supposed), the electric ether is the only fluid in the universe which is fine enough to move through them. And what, if the nervous juices itself be a fluid of this kind? If so, it is no wonder that it has always eluded the search of the most accurate naturalists. Be this as it may, Mr. Lovell is of opinion, 'the electrical method of treating disorders cannot be expected to arrive at any considerable degree of perfection, till administered and applied by the gentlemen of the Faculty.' Nay, then, *quanta de spe decidi!* All my hopes are at an end. For when will it be administered and applied by them? Truly, *ad Græcas calendas*. Not till the gentlemen of the Faculty have more regard to the interest of their neighbours than their own. Therefore, without waiting for what probably never will be, and what, indeed, we have no reason to expect, let men of sense do the best they can for themselves, as well as for their poor, sick, helpless neighbours. . . . And, if a few of these lovers of mankind, who have some little knowledge of the animal economy, would only be diligent in making experiments, and setting down the more remarkable of them, in order to communicate them to one another, that each might profit by the other's labour; I doubt not but more nervous disorders would be cured in one year by this single remedy, than the whole English Materia Medica will cure by the end of the century. . . .

"I only wish some one who has more leisure and ability than I have, would consider it more deeply, and write a full practical treatise on Electricity, which might be a blessing to many generations."

(To be continued next week.)

Invalids may receive Mr. Halse's Pamphlet on "Medica Galvanism" free, by forwarding him two stamps for the postage of it. His address is 22, Brunswick-square, London.

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TESTIMONIALS AND EXTRACTS.

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Dr. Hope, in his Treatise on these complaints:—"They are the only thing of the kind I can recommend, having tried them in very many instances, with most gratifying results."

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London: AYLOTT and JONES, 8, Paternoster-row. Manchester: A. HAYWOOD. Liverpool: J. HOWELL, 54, Waterloo-place. Boston: J. NOBLE. Newcastle-on-Tyne: T. P. BARKER. Edinburgh: A. MUIRHEAD, Nicolson-street. Glasgow: J. RATTRAY, Tron-gate. Kirkcaldy: ALEXANDER GRANT. And all Booksellers.

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THE TRIAL OF MR. C. P. PEARCE.
THE JOURNAL of HEALTH and DISEASE and MONTHLY JOURNAL of HOMOEOPATHY, for November, 1849, contains the whole of the trial of Mr. Pearce, from the notes of a special reporter.

The Journal for October contains Cases illustrative of the successful treatment of CHOLERA, in its various stages; also a Case of cure in which the child was considered dead. It contains also the success of Homoeopathic treatment in New York.

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LECTURE I.—Nov. 6 and 9.
By the Rev. GEORGE SMITH, of Poplar, on "The Advantages now possessed by the Working Classes of this country for Social Advancement."—Chairmen: W. Leavers, Esq., and Rev. Dr. Campbell.

LECTURE II.—Nov. 13 and 16.
By the Rev. Dr. MASSIE, on "The Importance, to the entire body politic in this country, of the Social Advancement of its Working Classes."—Chairmen: G. Wilson, Esq., and G. Clarke, Esq.

LECTURE III.—Nov. 20 and 23.
By EDWARD SWAINE, Esq., on "The Political Franchise, a Public Trust, demanding an intelligent and virtuous care for the Public Good."—Chairmen: D. W. Wire, Esq., and E. Miall, Esq.

LECTURE IV.—Nov. 27 and 30.
By the Rev. ALGERNON WELLS, on "The Favourable Influence of Religion on the Intelligence, Liberty, Virtue, and Prosperity of States."—Chairmen: S. Morley, Esq., and H. Bateman, Esq.
The Chair will be taken at EIGHT o'clock precisely.

At the close of each Lecture, Observations on the Subject by Working Men will be welcomed.

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* The "Sovereign" being full another vessel will sail in December.

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